THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE LILIES OF ASCENSION-TIDE.

By May Allyne.

Sweet fairy bells that come in April showers,
With odorous breath to wake the early May,
I watch with gladness their pale budding flowers,
And wait impatiently the long delay.

Meek blossoms folded in the Master's thought,
Each tiny chalice by the dew is fed,
And as the sun hath them with beauty fraught,
So in our souls the Christ His light doth shed.

And lowly, pure, He would that all should be,
Though winds unkind oft seem life's bloom to chill,
He tempers them, and guards protectingly
Each drooping flower His tender love may fill.

With vesture fair as angels, waking here
In lovely innocence, as childhood sweet,
Meet emblems of pure life, with smile of cheer,
They seem Spring's messengers that haste to greet

The King of Glory as He seeks the skies—
He, blessing His beloved, is caught away
'Mid angel legions, praising as they rise,
And glad with hope are Christian hearts for aye.

Hope, though His loving footsteps never more
Shall press earth's weary way—Love's work is done.
Who is the King? Swing wide the heavenly door—
The King is He who hath the victory won.

He is on high, yet faith doth trusting bide
And in the promised Comforter rejoice,
While oft the lilies grace this holy-tide
With fragrant breath as we hosannas voice.

—*Churchman.*

Communications.

For the Messenger.

THE INDIAN PROBLEM AGAIN.

My previous communication on this subject was written in deference to the wishes of a member of the Women's National Indian Association, living in the city of Philadelphia. By her request the matter was also brought before Lehigh Classis, at its late annual meeting, and measures taken to support the Indian movement by petition to the authorities at Washington.

This was regarded as sufficient to bring the matter fairly before our people, with a view of arousing their interest and securing their coöperation. Hence I did not intend writing again on this problem at this time. Now, however, comes the report, from the Secretary of the Interior, that the House of Representatives "does not make appropriation sufficient to maintain the schools now in existence" in a bill lately passed. It is this action that has moved me to speak once more, to the readers of the MESSENGER, relative to this solemn question.

What can such action mean? Does it mean that our national lawmakers are still under the full power of the old prejudice against the Indians? Or does it mean something even worse? The people have a right to know, and it is their bounden duty to inquire. And the inquiry should be made very promptly. Why not pour in petitions on both Houses of Congress, in such number and force, as will show emphatically that the country demands that the educational policy of the government, so auspiciously inaugurated, shall be maintained, and that it shall be so enlarged as to give the Indians all the benefits of voluntary citizenship. This is what the various associations, having charge of this matter, desire to accomplish. Certainly it may most devoutly be hoped that these generous associations will have the prompt and hearty coöperation of the people, and especially of the Churches of the land.

Our national treasury is just now in a condition to sustain a generous Indian policy. And the idea of being compelled to plead in favor of such a measure, is painful. Whatever our prejudices against the red man, or our personal motives may be, in the kind of Indian policy we feel disposed to maintain, we ought at least to be up to the spirit of the times in giving the new policy a fair trial, before we attempt to crush it by a niggardly appropriation. If Congress has any just reasons to take repressive measures in the case, let those reasons be plainly stated so that it may be understood who is responsible for the step backward taken.

But while we keep an eye on Congress, it would be a serious mistake to forget that the issue lies with the people. Should our lawmakers be prejudiced, or should they be governed by unworthy motives, in cutting down the Indian appropriation, then it is all the more necessary and important that the nation be brought to a sense of its dignity and its duty, and especially that those who call themselves Christians do not forget that they shall answer before God for what they have or have not done in securing just government and the blessings of the Christian faith to the poor Indian.

Ye pastors and leaders in our Reformed Church, have ye done what ye could to help this great cause up to a proper national status? If the national authorities are still inclined to let matters run in the old disgraceful way, then let us of the household of faith raise an earnest and vigorous protest against such unpardonable injustice and cruelty. I. E. GRAEFF.

For the Messenger.

REPORT ON THE STATE OF RELIGION.

To the Classis of Carlisle:

Reverend Brethren in Christ:—"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." From the reports of the parishes under our Classical jurisdiction, your committee has learned that the Church within our boundaries is blessed with all the outward signs of peace and prosperity. The worship of the sanctuary, the preaching of the word, and the administration of the holy sacraments, are held in the highest esteem by our people as the divinely constituted channels of grace, in the use of which the deepest wants of our helpless and fallen life are met and satisfied. As an evidence of this belief our people are regular and punctual in their attendance upon the ministrations of the sanctuary, and deeply anxious to enjoy the gracious powers present in the Church for their salvation.

The initial sacrament is reported as having been attended to in all our churches. Also that the baptized youth have been prepared, by the time-honored means of catechization, for the solemn rite of confirmation and for full communion in the Church of our Lord Jesus Christ. The result of this faithful care and oversight on the part of the pastors and elders, is seen in a clear-cut and positive way. The lambs of the flock have been gathered into the "fold of the Great Shepherd." By pursuing the even tenor of the Reformation-way, our pastors have been not only consistent with the original genius and mission of the Reformed Church in the United States, but they have emphasized, at the same time, "the faith once delivered to the saints." Whatever may be the life and cultus of other Churches, we shall ever grapple to our souls, as with hooks of steel, the good old way of grafting the child into the life of Christ, by holy baptism, and then, through the faithful nurture of the Christian family and the catechetical class, the child will grow more and more into the grace of the life into which it was planted, realizing at length in its own conscious life, that it is a living member of the mystical Body, of which our dear Lord is Himself the adorable Head. This *new life* will not only authenticate itself to the consciousness of the child, but it will show itself also in an outward way by the fruits of the blessed Spirit, "first the blade, then the ear, after that the full corn in the ear."

The helpful agency of the Sunday-school to our educational system of religion is recognized and acknowledged by all our pastors. These schools are in a prosperous condition, but it is generally admitted that the instruction of the Sunday-school can never take the place of faithful nurture in the Christian family and in the catechetical class.

The Macedonian cry for help has been heard by all the congregations of our Classis. Some of the reports, in a delicate way, intimate that beneficence is at a low ebb, and all of them refer to the heavy apportionments resting upon the charges This could not be avoided, owing to the division of the Zion's Classis, and our assumption of the pro-rata share of its indebtedness, which we are now endeavoring to liquidate. This has increased our apportionments, and for the time being, our burden will be heavier than usual.

But there is another feature in this cry for help, which we dare not overlook. More than dollars and cents are wanted. Pious young men for the holy ministry are needed to carry on the work of Missions and Church Extension. The ranks of the ministry have been thinned by death and need to be thronged to their fullest extent. The reports speak of two young men who are preparing for the work—one at Ursinus College and the other in Mercersburg College. The harvest is white but the laborers are few. From the north, and from the south, and from the east, and from the west, may be heard the impressive call: "Give us more ministers." What is our duty under the circumstances? We must challenge our sons in the family, from the pulpit, in the catechetical class, and in the Sunday school, with the solemn message of the Lord Jesus Christ: "Go ye also into the vineyard."

The reports very generally speak of the interesting and touching Easter Memorial Service observed by their churches. It is to be hoped that all these services will result in much good to the Church in a practical way—that by the study of the life and character of the reformers of the 16th century our people and ourselves may be induced to forsake the weak and narrow rut of selfishness and be raised by their silent influence from any inwardness of our own into the free atmosphere of the Church of all ages.

It yet remains for your committee to note the joyous fact of God's especial care over the ministers and people of this Classis during the year now ending. For all God's blessings, known to us and unknown, we do here, in this official way, express our grateful thanks.

And "now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all all ages, world without end. Amen."

Respectfully submitted,

REV. WM. R. H. DEATRICH,
Chairman.

For The Messenger.

LUTHER'S RETRACTION.

We have before us a work, the title page of which reads as follows: "A commentary on St Paul's Epistle to the Galatians, by Martin Luther, to which are prefixed, Tischer's Life of Luther, abridged, a short sketch of the Life of Zwingli, as also a discourse on the Glorious Reformation, by S. S. Schmucker, D. D." In the sixth chapter of the Life of Luther, entitled, "Charles Von Miltitz Endeavors to Compose Differences"—will be found the following letters written by Luther to Pope Leo X:

"*Most Holy Father!*—Necessity again compels me, the most unworthy of men, and dust of the earth, to address your holiness. I protest before God, and all His creatures, that I never intended, and to this day do not seriously intend, in any manner whatever to attack either the church of Rome, or the power of your holiness, or by any artifice to detract from either. I therefore hope that your holiness will not believe those malicious slanderers, who falsely represent the behaviour of other people. I also gladly promise your holiness, what I only can bring to pass in this affair, that I will put a stop to all controversies respecting indulgences: and that I will let them rest, and be entirely silent on the subject. Upon condition, however, that my opponents shall cease with their insolent boastings, and inflated, but scandalous language against me. For this alone was my object, that the Roman Catholic Church, our mother, should not be stained by the infamy of foreign avarice, and that the people might not be led into such errors touching indulgences. *Altenburg, March 3d*, 1519."

This letter shows that up to this date Luther had no intention of disputing the authority of the pope, no thought of separating from the Roman Church, and no thought of an actual reformation regardless of consequences. The letter shows also that up to this date, of all the Roman errors, Luther was only concerned about the sale of indulgences. The letter shows also that the Pope, through his chamberlain Von Miltitz, succeeded in compromising the matter and reconciling Luther. Compare with the above the following sentence taken from the accompanying Life of Zwingli: "So sensible were the Papists of his weight of character, that he was much courted by the Cardinals, and Pope Adrian sent him, by his nuncio, a brieve written by his own hand. Moreover, the force of Italian gold was tried upon him, but he was not open to a bribe." This is Lutheran testimony to the two reformers.

J. S. HARTZEL.

Selections.

THE WEAK POINTS IN METHODISM.

It is with no hostile or contemptuous purpose that we ask attention to what we think the weak points of the Methodist system. Our criticism does not apply merely to the bodies which bear the Methodist name. The great awakening of the eighteenth century was a pervading force, which modified all the churches in a greater or less degree. No Protestant Church in America or the British Islands is just what it would have been but for the Methodist influence. Even the reactions against some features of Methodism, such as the Oxford Movement, have taken character from it in other respects. On the other hand the Low Church party and the Episcopal Church, the Congregationalists, the Presbyterians and Lutherans, and all the churches which recognize each other as "Evangelical," have been more or less "methodized."

(1) What seems to us the weakest point in Methodism is its distrust of the educational forces in religion. It does not believe in the pervasive and formative atmosphere, of what Dr. Bushnell calls Christian Nurture. It demands that the religious life shall begin in every case with an act of conscious conversion in which the subject feels himself first "a child of wrath," and then "a child of grace." It lays all the stress possible upon these crises of "spiritual experience," little or none upon the providential and gracious influences, which may give a man's life the Christian bent not through any one great act of choice, but through an immense number of smaller, but in the aggregate not less decisive, acts. It demands of the whole body of Christians, brought up amid Christian surroundings, that they shall come into the Church just as might so many converts from Paganism.

Hence the broad and crude division of mankind into "converted" and "unconverted," and the assurance that the latter are impenitent and godless. This distinction involves those who accept it in a thousand practical inconsistencies. They are obliged, at every moment of their contact with men generally, to recognize a goodness in men which they cannot refer to any such process of conversion, and they are liable to what the Bible describes as a fearful danger, the temptation to call that good evil, in compliance with their theory. They often escape the temptation by evasions more creditable to their heads than their hearts, such as a broad distinction between social and spiritual goodness, or a reference of these things to social influence.

The Protestant Churches, while they occupied the attitude they assumed at the Reformation, escaped this danger to a great extent. They assumed that all who were born into Christian surroundings and brought up amid Christian influences, were Christians. They provided for the religious instruction of the young when they came to years of discretion, and for their admission to all the privileges of Church membership. They exercised the "judgment of charity" in regard to all such, that they were "in a state of grace." This catechetical method still exist in the Protestant Episcopal, the German Reformed, and some of the Lutheran Churches. It is the law, but not the practice of the Presbyterian Church, which has discarded it for the methods of Methodism.

(2) There is a great but neglected truth in the parable found in Mark iv, 26–7—"So is the Kingdom of God as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. John Wesley, in his note on this passage, speaks of the husbandman as rising after sleep to see how the seed is coming on. Exactly the opposite seems to be the sense. Whether he looks or not, the grand force of divine order carries the seed forward to the harvest. These regenerating forces, then, are as steadfast in their operation, as much to be relied upon, as any forces of nature. We are not required to be the providence of the good seed, but to trust Him, in whose order it has been planted. Our disturbing the ground to see if it is germinating, will not bring it a bit the quicker to the harvest.

The whole course of the Christian life, as conceived Methodistically, seems to us to labor under this defect. It has an impatience of the slow processes of spiritual growth, an eagerness for immediate and palpable results, a restlessness which is not of faith.

(3) Some of the methods of Methodism seem to us at least questionable. It seems to proceed upon a false idea of the line which sunders the spiritual from the natural. The spiritual is that which has to do with the will and conscience of man as a reasonable creature. There is much in man that is unseen, and yet is no more spiritual than are the jerkings of his muscles in a convulsive fit. The excitement that at times pervades great throngs of people and crowded meetings is as merely physical as are their effects upon the muscles of the human body, which at times have accompanied it. The stimulation of religious emotion by arrangements of this kind is a means to which religionists of all classes—pagans as well as Christians, and Roman Catholics as well as Protestants—have had recourse. But "that which is born of the flesh is flesh;" and the magnetic force which pervades crowded assemblies is but a refined sort of intoxicant, which no transmutation of forces will ever convert into spiritual energy. Like all merely natural forces, and unlike those which are of the spirit, it is followed too often by a powerful reaction, resulting in torpidity and deadness as great as that out of which its subjects had been awakened.

We regard the Methodist body as capable of learning from experience and right right reason. We feel sure that simple devotion to the greatest of all causes is as powerful a motive in this Church as in any in Christendom. We speak to that spirit among Methodists, in the hope that our words may be received as meant, and may contribute some feather's weight to the reform of Church methods in all the bodies which share in the impulse of the great revival begun by John Wesley.—*American.*

OFF FOR EUROPE!

Rev. J. H. A. Bomberger, D. D., sailed for Europe on the 31st ult. Revs. T. G. Apple, D. D., B. Bausman, D. D., and wife, J. I. Good and Elder Geo. W. Hensel will have also sailed ere this reaches our readers, on the 4th inst. They go as delegates to the Reformed Alliance, which will meet in Belfast, Ireland, the latter part of this month. During the absence of Dr. Apple, all manuscripts for the *Reformed Quarterly Review* should be sent to Rev. J. M. Titzel, D. D., Altoona, Pa.

Family Reading.

CHARITY.

By Annie T. Mombert.

"He is truly great that is great in charity."
—*Thomas a Kempis*

In deep humility a boon I crave
Of Thee, dear Lord, omnipotent to save
From sin and Satan and the yawning grave—
The gift of Charity!

Redeemer, whom I ever would adore,
Oh, make me great, but not in earthly lore;
For he is truly great that, more and more,
Excels in Charity!

'Tis Thou that art long suffering and kind,
Compassionate and of forgiving mind,
Who balm for many weary hearts dost find—
Most blessed Charity!

Thou seekest not thine own and selfish way,
But still for others livest day by day,
While in thy spirit envy bears no sway—
Divinest Charity!

No other gift be on my soul conferred,
May only this most fervent pray'r be heard—
That all my life, in thought and act and word,
May breathe of Charity!
—*Churchman.*

ROUTINE IN THE RELIGIOUS LIFE.

By Mrs. Margaret E. Sangster.

We undervalue routine nowhere else. If a child is to be taught music, the master insists on regular hours for study and practice. If a patient seeks a doctor, the doctor's prescriptions are administered by the clock. If a household is to move on pleasantly, its different parts are adjusted with some degree of exactness and precision, and there is work assigned for each day. In a greater or smaller factory the operatives are timed to the stroke of a bell.

But in the cultivation of piety in the individual soul we do not set the right worth on routine. We depend too much upon moods, frames of mind, waves of feeling, tidal hours of devout sentiment and sympathy with others who have been kindled to fervor at the altar of the Most High. Religion is supposed to be independent of and quite beyond the rules which we apply to every other thing in which growth and advancement are greatly desired. We ignore the necessity of governing our daily life toward God by a certain measure of routine, and we are thereby very largely the losers.

Take the personal study of God's word, not mere desultory Bible reading, but that deep searching into the precious things of the divine word, which is so replete with spiritual profit. Everybody would be shocked were it to be supposed that a minister neglected this sort of pains-taking and reverent study. Yet, is it not the duty and the sweet privilege of every disciple to follow it, too? Have not rivers of blood flowed that Protestants might defend an open, free, unchained Bible, free as water, unchallenged as air? Surely. And still, in too many a house, the Bible is to-day a neglected book. The spring sewing, the house-cleaning, the painting and gardening all go on in their season, but the weary house-mother gets little time to drink at the old well of salvation.

The man goes to his business, buying, selling, planting, earning, spending, but he, too, is hurried in the morning, worried at noon, tired and sleepy at night, and his Bible reading is perfunctory.

Theoretically, we adore the old Book. Practically, we let it, far too often, alone. And so there comes leanness into our souls, and our religious life is not rich and fruitful. Read the 119th Psalm, the whole of it one long, full-chorded, devout, glowing ascription of praise to God, of acknowledgement of the value of the testimony, "Sweeter God's law than honey or the honey-comb."

Think of Daniel, three times a day, in old Babylon, going to his hour of prayer! Ah, friends, we want, in our Bible reading and in our private prayer, the discipline of routine. Nothing steadies the heart more than the having a stated time, religiously guarded, and religiously adhered to, for the closet and the quiet hour of meditation. It is very difficult, perhaps, in many cases it is all but impossible for the mother to secure it. Her room is at everybody's service. Her time is taken up by everybody. The multiplicity of little details, trifles almost microscopic, fill her hands and her heart. Because she is so faithful in attending to these petty, minute, ever pressing cares, her family have a cheerful and well ordered home, yea, her husband is known in the gates, and honored among the elders of the land. Her children, in coming days, will rise up and call her blessed.

But, dear house-mother, try, for your own sake, to get a little time daily to sit at the Master's feet. Let something else go, if go it must, and lift up your eyes to Him who gave Mary so sweet a word of commendation, so cordial a word of recognition.

Many readers have not the mother's excuse for neglecting the observance of routine in the duties of daily religion. They do find time for other things, and they might, with a little self-denial, find time for this. Is it wise, is it right, to seek diligently after what shall perish with the using, while the heavenly wisdom is disdained or left to hap-hazard sentimentality?

Prof. Phelps, in the *Still Hour*, calls attention to the brevity of much of our closet prayer, and attributes it to our intellectual indolence. It requires an exertion of the will and of the mental forces to pray as we ought, and, therefore, we succumb to the mental inertia and lapse into a few set phrases, in which there is little heart. What an insult to God is this! And how sad the effect upon ourselves!

Outside work for Christ is important. Not the less so is the work which every man and woman who loves Him ought to do, at some stated time daily, when the world's door is shut.

Those who have made an honest trial of the plan of going to their devotions as faithfully as to any lower duty, bear witness always to an increase of power with God, to more joy in Him, to greater light on the sacred page, to stronger faith, and to a sweeter assurance of being in Christ. It is worth while to try what routine, followed as scrupulously as possible, is worth to a Christian in this busy year of grace, 1884.—*Interior.*

"LOW HOUSEHOLD DUTIES."

Professor Adler, who has no sympathy with the religious life, and has spoken contemptuously of Christian work for the poor, has now undertaken to advocate "reform in home life." He is reported as saying, as we read in the *Evening Post*, that "too much drudgery is imposed upon our women," the kitchen being made the "base of our houses," and woman, being occupied with low household duties, is unable to exercise those ennobling influences we demand of her. In the same way, the mother, being busy in the kitchen, has no time to train herself to understand the "soul life" of the child, which explains much of the misunderstanding between them which we so often notice. Professor Adler thinks that some form of co-operative housekeeping is what is needed to liberate the mother from her present slavery.

There is more "bosh" and gush than good sense in such talk as this. Without doubt there is sad need of improvement in the ways and means of housekeeping, and wives and mothers have "duties" that are wearisome, vexatious, and sometimes almost intolerable. But those duties are not "low," and there is no true conception of the nature of domestic life in the mind of one who can speak of them in such words.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and th' action fine.

George Herbert had the true idea of labor, an idea that an agnostic cannot have. Mr. Adler's "co-operative housekeeping" has been tried over and over again; every socialistic community has had its foundation in a desire to escape the disagreeables of domestic life and, by sharing them, to minify them. Failures, all and everywhere. The truth which social reformation will never learn is that there are ungenial "duties" in every condition of life. To avoid them is impossible. To perform them with a cheerful spirit, in the love of God and our fellows, renders life sweet and enjoyable. He who calls them "low" put a stigma on labor which it does not deserve.—*New York Observer.*

THE CHURCH SCOLD.

The apple tree has its inch-worm and the ox its gad-fly; husbands sometimes have their curtain lectures; Murray had his deacon; so almost every church has its scold. There is the church debt, the church music, and the church croaker—these three, and the greatest of these three is the church croaker.

If you ever wish to know what is going wrong in the church, go to this church complainer. You can get all the faults and frailties of the members, and learn who is remiss in duty, and who does too much; what feet miss the pass, and what faces carry crock. He will call attention to each screw loose, and point out every fly-speck on the chariot wheels. He has the failing of every letter of the alphabet down through the whole catalogue at his tongue's end, and can intone them with great feeling and solemnity as he makes confession for them. In prayer he makes confession that he and all men are miserable sinners, and goes out and does the best he can through the week to prove it. The children that come into the fold are too young to understand the steps they are taking; the adults have too little conviction of sin. The Sabbath-school spoils home instruction. The young people are made too much of, and the singing is not like what Noah had in the ark. The benevolence of the church fails to go to his pet object and the wrong men are promoted to offices. There is a fable of a pig who visited a palace. He went into the grounds and snuffed through the scullery and back yard and stable, putting his nose in the slop pail, turning over baskets of refuse, and keeping his eyes on the ground, rooting up whatever waste matter he came upon, and finally went out disgusted. He said he had heard there were pearls and gold in that place, and richly furnished apartments; but he had been all through and stuck his nose into everything, and had found nothing like that whatever; he had seen more offal and garbage there than a little, and no rubies or diamonds or magnificent rooms.

Most unfortunate is it when the church scold is the minister. Many things may annoy and tempt him; the salary may drag behind unpaid; the prayer-meeting may be thin and cold; certain evils may go through the church like a contagion, members failing to give their share and do their part in the common work. But a complaining, scolding manner corrects none of the abuses, and is a sore evil. Men will not be driven to duty. They cannot be growled and snarled into service. A sour, fault-finding way leads none into the kingdom of heaven. Salvation can not be forced on men. The Holy Spirit does not abide with a murmuring ministry. The love of Christ does not stay where there is peevishness and rasping of the sensibilities. There is no good done this way. A church that is wrong cannot be scolded into the right. When a minister lectures his people harshly the ones who deserve it are never there to hear it. The faithful ones, who do not need it, are hurt by it. Scolding in the conduct of the church interests is always a cold shoulder thrust into the glad and glorious gospel feast, only aggravating the evils. Many a minister has lost his influence and his place by it. It may well be understood that if one cannot get on by other methods he certainly cannot by this. It ought to be agreed all around in the church, by pastor and people, "No grumbling and complaining done here." When any matters get cross-grained, let them be kindly met in the spirit of "sweetness and light." What this will not do in setting things to rights will not be easily righted.—*The Advance.*

HOW CHILDREN ARE SOMETIMES HARDENED.

Of all the disastrous policies which thoughtless parents adopt for the government and training of children, scarcely one is more prolific of evil than of harping perpetually upon a child's shortcomings or defects. Sometimes it is a physical peculiarity—red hair, a squint eye, a pug nose, some uncommon development of feature or form—that receives comment. This, as it is generally only a jocular, good-natured badgering, is not extremely serious, though evil sometimes results, as a morbid self-consciousness is likely to be developed, both painful and injurious to the child. Frequently the fruit is excessive shyness or awkwardness, difficult to overcome, even after the primary cause may have been outgrown.

But when it is some mental trait that is made the never ending topic of remark, with gloomy or sarcastic prognostications of the future, most evil results accrue. If it is true, as a noted novelist has told us, that "we are apt to believe what the world believes about us," it is still more a truth as regards children, who are scarcely able of deciding for themselves any knotty point, whose thoughts are more or less confused, at the best, who naturally turn to parents or guardians rather than to the voice of conscience for the right or wrong of anything, and whose most intimate associates stand to them for the world. A policy of this kind cannot but prove dulling to the sensibilities and hardening to the heart. Many a parent who has harped upon his child's shortcomings till he has hammered his child's heart to a stone wonders that his child persists in the even tenor of his way, paying no more attention to remonstrances than to the voice of the wind. It would be a thing to wonder at more if it did otherwise.

The harping and hammering go on day after day, in season and out of season, till the child comes to look upon home as a place of torment rather than refuge, and upon the parent as an avenging Nemesis rather than a being to reverence and love. There is oftentimes something exceedingly pathetic about these much berated little ones. Listless and dispirited, too often sullen as well as sad, all childish sparkle and spontaneity lost, they go about with drooping heads and downcast eyes, as if in gloomy meditation on the ever expected storm.

Gentle, steady firmness may, indeed, take more patience, energy and time than a stream of reproofs, but let the parent be assured that if the former does not cure, the latter never will.

If the parent feels an uncertainty about the ill effects of "living under a cloud," let him try the experiment for himself. Let him offend the prejudices of the community, or let some enemy instill suspicion or distill into the minds of his associates; let him for a few months meet with shoulder shruggings where he is accustomed to hand-shakings, with indifferent nods where he expects greetings, and then let him declare whether his experience has served either to sweeten his temper or harden his heart.—*Country Gentleman.*

PRAY, AND FAINT NOT.

How frequently God commands and encourages us to draw nigh to Him. He never blames the importunity and perseverance of prayer; we cannot ask too much or too often or too earnestly. How does He even mourn over Israel's want of believing supplication! If they had only asked Him, He would have vanquished their enemies, He would gladly have enriched them with His gifts. So does God condescend to our language to assure us that He delights in hearing our prayer. And if He seems not to hear, or to chide, or to refuse, it is only to prepare you for a fuller and more gracious answer. Be not discouraged. Have you asked, and God is silent? Perhaps you are one of the chosen who are especially near to Him. Remember how He said to Mary, "What have I to do with thee?" Wait, He will soon show forth His glory and gladden your heart. Remember how He was silent to the Syro-Phenician woman, and then refused her as not belonging to the chosen people, and called her a dog, and how, after these dark clouds, the sun burst out brightly. "O, woman, great is thy faith; be it unto thee even as thou wilt," He exclaimed, with joyous admiration and omnipotent grace. Remember how He made as if He would go farther, and yet was so easily constrained to join His disciples, and how He made Himself known in breaking of bread. Remember how Paul besought Him thrice, and there was given to Him far more and better than he asked. "My grace is sufficient for thee: for my strength is made perfect in weakness." Draw nigh to God.—*From the Hidden Life.*

HOUSEWIFELY GIRLS.

A bachelor, writing to me lately, says: "Why don't you advocate the admission of housekeeping among the fine arts, and see if the girls of the day will take to it more?"

I do not think it will be an advantage to make a profession of this part of a girl's education, and my belief is, that there is more housekeeping taught and learned in domestic circles than is dreamed of in "Horatio's" philosophy. But it has become the fashion for girls to ignore any knowledge of this subject, and I feel sure the young men of their acquaintance would be surprised to learn the real cause. But our observing girls find that, if one of their number is of the butterfly order, and affects to do nothing but soar in the sunshine of idleness and prosperity, she is more attractive than the wall flowers, who may possess housewifely skill. And so it is girls do not parade their knowledge of the domestic art, though often doing a great deal to make home-life pleasant. I have hopes that it will yet become the fashion for the daughters of a household to know how to arrange a savory and appetizing dinner, and to cook, or at least superintend, its dainty dishes, when to broil a steak or chop, to make an omelet and a loaf of bread, will be acknowledged as creditable as Kensington work. The time has not yet arrived, and it is this false estimate of work that keeps back progress in this direction. It is the fashion to work at crewel stitches, but let us have a change. Make cooking fashionable by your acknowledged praise, oh, epicure, for "Where is the man who can live without dining?"
—*Exchange.*

"GOD'S FINANCIAL SYSTEM."

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds
That browse on hill and plain;
One-tenth of bleating flocks
For ten tenths rain and shine.

One-tenth of all increase
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine;
One-tenth of every craft
Wrought out by gifts of thine.

One-tenth of glowing words
That glowing dollars hold;
One-tenth of written thoughts
That turn to shining gold.

One-tenth! and dost Thou, Lord,
But ask this meager loan,
When all the earth is Thine,
And all we have Thine own?
—*Churchman.*

MODERN MARTYRDOM.

How easy to fret; how hard to keep silent. Every individual member of the household feels as though he was either gunpowder or a burning match.

It is no easier if we, with the same feelings, go to the kitchen followed by two or three little restless children and endeavor without help to get the breakfast on the table. The wood is either in "chunks," or else there is nothing to burn but corncobs, and they are burnt to ashes about as soon as the flames touch them. The ice has all melted, the cream is sour and the meat is spoiled. The bread has run over the pan and table, and is on the floor; the ants are in the sugar-bucket, and only half coffee enough browned for breakfast. The children pull at the skirts and ask for a "drink of water," a "piece of bread," or cry from sheer weariness, and his royal highness rushes through the hot kitchen to the cool parlor, wondering audibly as he goes why it takes a woman so long to get breakfast. Then there is need of the charmed water of the fairy tale, to hold in the mouth until the nerves cease quivering.

We have a great deal of sympathy for a nervous, fretful, overworked woman, and when such a woman does preserve that golden silence, we feel like comparing her to the martyrs of old. But, after all, that comparison is feeble. The martyrs are not to be compared to a modern, nervous, overworked woman! What is one stroke of the axe, or the standing upon a pile of burning fagots whose hot flames in an instant take away the breath so ready to be given? The being dropped into a chaldron of burning oil, pain for an instant, then glory forever. We admit that one great blow requires fortitude and courage, but you rally all your forces to meet it, it comes and passes and that is the end of it. But a trouble that worries and baffles, and stings, and at which you strike or endeavor to push aside, but it still rasps and fills you with contempt and disgust—yes, give me my choice and I'd take the burning oil or the stroke of the axe.

I am glad that there is a loving Father's hand that leads us through the rough places as well as through the green pastures and by the still waters. And when we do not take kindly to the steep and toilsome way, let us not add to our unhappiness by thinking we have a heart depraved above all hearts, but lay the sin at the right door and let our poor depressed body rest from over-care and over work.
—*Christian at Work.*

UNSELFISHNESS.

During the height of the Crimean war, two men were carried into the military hospital—one evidently at the point of death, the other in hardly better case.

The stronger of the two, on being asked by one of the nurses what she could do for him, replied quietly:

"Oh, I'll do well enough; just look after my poor comrade there; neither bite nor sup has he had for these three days."

The nurse accordingly hurried to the side of the dying man, holding out to him a cup of wine and water. With trembling hands the poor fellow grasped it, and was about to relieve his intolerable thirst by draining the refreshing draught, when he suddenly stopped:

"There was a friend of mine came in with me. He's fearful bad, and this would do him a lot of good. Find him, will you, and give it him."

He knew not, for the dimness of death was in his eyes, that his comrade lay in the next bed.

They are still lying side by side, these two friends, in the burial-ground of Scutari.

A holy life, spent in the service of God, and in communion with Him, is without doubt the most pleasant and comfortable life that any man can live in this world.
—*Melancthon.*

Useful Hints and Recipes.

POTATO SOUP.—Peel and slice potatoes, boil them to a mash, rub all through a coarse sieve, and stir them into boiling water to the approved thickness. Add a piece of butter, salt, and chopped parsley, chervil, or any other herb. When taken off the fire stir in the yolks of a few eggs that have been beaten with a little cream or milk, and serve with sippets or dice of toasted bread, either in the tureen or dry.

A common fruit and spice-cake is made of one cupful of butter, two cupfuls of sugar; beat these to a cream, then add two well beaten eggs, the white and yolks beaten together, a large handful of currants, a quarter of a pound of citron cut in small bits, one teaspoonful each of grated nutmeg, cinnamon and cloves, half a cupful of sour milk with a quarter of a teaspoonful of soda dissolved in it, and three cupfuls of flour. This cake requires nearly an hour for baking in a moderate oven.

STRAWBERRY BLANC MANGE.—Take a quart of hulled strawberries and spread them on a dish, sprinkling over them about a quarter of a pound of pulverized sugar, letting them stand for six or seven hours, or sufficient time to allow the juice to flow from them. Then have made of gelatine a good stiff blanc-mange, sweetened to taste, and stir into it the juice which has oozed from the berries. When all is mixed thoroughly, put it into a damp mold, and set in a cold place till needed for serving.

DRESSING FOR LOBSTER SALAD.—The way to prepare the dressing for lobster salad is to beat the yolks of four eggs very light, then add one tablespoonful of sugar, two of butter, one of salt, two of vinegar, one of mustard. Add the whites of the eggs last, first beating them till they are stiff. Put this mixture in a bowl, set it in a pan of hot water and let it cook until it thickens; when it is cold, add enough cream to make the dressing about like boiled custard. The lobster, if canned, should be looked over carefully and then be picked in small pieces; scatter a little salt over it, and a very little cayenne pepper before putting the dressing over. This should not be done until the salad is ready for the table.

SARDINES IN JELLY.—Take a quart of stock that has been strained, and that is not too highly seasoned with vegetables; indeed, if you wish a particularly delicate dish, make fresh stock or broth, flavor with celery salt and any spices you choose; two ounces of gelatine should be dissolved in cold water, and just before putting it into the stock flavor this with vinegar; put in enough so that it will have a distinctively sour taste. When this reaches the boiling point let it cook gently for five minutes; strain it and pour it into a mold to the depth of two inches, then put on this a layer of sardines; do not put them close together, but leave a space around each one; then pour more of the jelly over them, and so on until your material is exhausted. Place this, when done, in your ice-box and let it become ice cold, and consequently perfectly solid before serving; turn from the mold to a platter, and you have an ornamental dish for the table.

CLAM CHOWDER.—Take a small piece of pork and cut it into pieces an inch square; place them on the bottom of a kettle, then chop your clams fine and put a layer over the pork, then put a layer of potatoes, pared and cut in pieces; cut a medium-sized potato in four pieces, then put a layer of whole crackers over this, put pepper and salt on this layer, so that not only it but the layers underneath will get the benefit of it also, and go on in this way, putting alternate layers until you have enough for your dinner; the topmost layer should be of cracker, well seasoned. Over all this pour boiling water; keep pouring until you are sure that the crackers have soaked up enough water to moisten them, and until the water rises above this upper layer of crackers. Boil for three-quarters of an hour, then the potatoes will surely be done. A few minutes before you wish to serve the chowder stir two or three tablespoonfuls of flour in a pint of sweet milk; pour this over the chowder, let it come to a boil, and it is ready for the table.

Youth's Department.

THE "MOTHER'S ROOM."

By Mary D. Brine.

I'm awfully sorry for poor Jack Roe;
He's that boy that lives with his aunt, you know;
And he says his house is filled with gloom,
Because it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me,
The room where I'd always rather be,
Is mother's room, where a fellow can rest,
And talk of the things his heart loves best.

What if I do get dirt about,
And startle my aunt with a shout?
It is mother's room, and if she don't mind,
To the hints of the others I'm always blind.
Maybe I lose my things—what then?
In my mother's room I find them again.
And I've never denied that I litter the floor
With marbles and tops and many things more;
But I tell you, for boys with a tired head,
It is jolly to rest it on mother's bed.

Now, poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Because it's the nicest place to go
When a fellow's spirits are getting low.
And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet,
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloom
Or any old shadow in mother's room.

—*Harper's Young People.*

NEVER START WHAT YOU CAN'T STOP.

"Look at Rob going so fast you can see the soles of his new boots. What's up?'

Rob Kerr paused to answer the boys, "Going to ride on grandsir's engine."

"Couldn't you squeeze us in, too? Say, Rob"—

But Rob thought he heard the car bell, and was showing the soles again. The boys followed.

When they got there, Rob's grandfather, Adolph Kerr, was carefully examining the engine, oil-can in hand, while Silas, the fireman, looked out of the little window.

"Hercules is all right, boss. I've looked him over myself," said Silas.

"I know you always do," said Mr. Kerr, "but it's my way to look over the engine myself before starting. We can't be too careful."

"He's right," said Silas to the boys. "Ef he hadn't, reg'lar as clockwork, travelled all over the Hercules, he would'n be called the best engineer on the road. 'Dolf Kerr's run the longest, too."

Rob was pleased to have the boys hear that.

"Rob, here—he'll be running the Hercules when grandsir's laid up," added Silas."

"I could now, almost," said Rob.

"Oh, hear him!" laughed Silas. "We may as well both lay ourselves away, boss."

Mr. Kerr made no reply, but stepped aboard. How the boys envied Rob as he rang the bell! The conductor shouted, "All aboard!' and away they went along the iron track.

They ate supper while the train waited at a junction. Silas made coffee and boiled eggs. Rob toasted bread on the top of the boiler.

Every chance he could get, Rob was on the Hercules. All the other engineers knew Rob, the grandson of old Adolph Kerr, and never sent him away if they saw him about the engine-house. They trusted him because his grandfather did. Rob was very proud of this.

One day when he was alone on the Hercules, two schoolmates came along.

"Grandfather away, Rob?"

"Yes, and Silas. They've left me in charge."

"Let us get up there, too?"

"Couldn't think of it," said Rob. "If Silas catches any boys around here, he'll give them a shaking."

"We won't stay but a minute. We'll run when we see him coming."

"If I let you fellows aboard, you'll get into mischief," said Rob.

They promised not to touch anything. At length, Rob let them come up to where he was. Very soon one said: "My uncle makes engines, so I know a lot about them, too. Wouldn't it be fun to set this a-going, just a minute?"

"Rob don't dare start up!" said the other.

"I dare, but I won't!"

"What's the harm?" asked the first. "Uncle showed me how to reverse the lever."

Rob said no, but they kept on hinting and coaxing. By and by, Rob peered out to see if anybody was coming, a strange, guilty look on his face. There was a familiar sound from the mighty horse: it moved slowly along the siding.

"There, didn't I know how to start it?" cried Rob.

The Hercules went faster. It seemed to be getting ready for a race.

"Now, we must stop it!" cried Rob "Reverse the lever, quick!"

But the boy had forgotten how! He jumped from the engine, telling the other to "Come on!" So Rob was alone, and in a sad fix. Pale as death, he tried with all his strength to do as he had seen his grandfather. It was useless! He had let loose a force he could not stop. He, too, jumped, throwing himself the same way the engine was going, and rolled over and down the bank into the bushes.

And now there was a great cry from Silas and Mr. Kerr. With terrified faces they chased the Hercules. They were too late to get aboard. The engine had left the siding for the main road, sped along to a bend, and disappeared, the ground trembling beneath its powerful tread.

Rob felt that he never could look his grandfather in the face again. He hid till dark. Then he went home. His mother was crying. And his grandfather? It seemed as if he had grown years older. Silas was there, too, talking pitifully of the Hercules, as if it were some living creature that had lost it's life.

"Why, here's Rob," said Silas. "Ye won't have no more fine rides with your grandsir and me! They've put us out of a job. Heard how the Hercules got away to-day? Wouldn't be ketched no more'n a wild horse of the desert. He stove up a coal train, and pitched head fust into a pasture!"

Rob was surprised that no one suspected him. "Anybody killed?" he whispered.

"All living," was Silas' queer reply, "except your grandsir. It pretty nigh finished him."

"Of course, he'll get another engine, he's so smart," faltered Rob.

Then his grandfather spoke, in a deep, troubled tone. "Nobody would trust the old man again, Rob. They turned him off with hard words. Oh, it's a cruel ending for the work of a lifetime!"

Tears filled his eyes; they rushed into Rob's, too. He could keep it from his grandfather no longer. He told him all. "If you'll only forgive me," he sobbed, "and trust me as you used to, I'll never touch an engine again, never!"

It added heavily to Mr. Kerr's sorrow to find that Rob had caused their misery, but he put his arm about him and spoke kindly. "There's many other things besides engines gets the upper hand, if folks touch them," he said. "I'd willingly suffer if I thought you'd learn this lesson: *Never start anything you can't stop.* There's men in this town'll tell you they started drinking and swearing long ago; and it's running away with them now, just as the Hercules did with you. Think of this, Rob, when you remember what happened to your grandsir's last engine!"

That was ten years ago. The old engineer has gone where faithful service is rewarded. Rob has become a young man but not an engineer. He has never stepped aboard an engine since that painful experience on the Hercules. But often in the Sunday-school class where he is now teacher, his boys say, "Tell us the story of the wild engine!'

They listen eagerly to the end, when Robert Kerr closes with his grandfather's motto, "Never start anything you can't stop.— *Congregationalist.*

THE CHIMPANZEES.

The keeper of the chimpanzees at the Zoological Garden placed a doll baby in their cage the other day. It was clothed in a red dress that attracted the attention of the animals in a moment. At first they stood at a respectful distance, and hoo-hooed at it, to show that they had not fallen in love with it at first sight. Then they began to stamp on the floor to scare it away. Finding this unavailing, the big one dashed up to within a foot of the passive baby, stamping and chattering, but finding that the strange thing did not budge, she turned tail and fled. The little one was not to be outdone, although she was evidently greatly in fear of it, and so she held her blanket up in front of her while she approached, but she did not go far. After awhile the big one was brave enough to go quite near, so that, with a straw, she could tickle the new comer under the chin. The doll never stirred. The end of the straw was examined and smelt by the two animals, and nothing harmful being found, they ventured to touch her. They then scampered to the top of the cage.

After awhile curiosity got the better of fear, and they returned to the inspection, which was mostly confined to sitting in front of it, and making faces at it. The keeper tied the figure to a swinging rope. The big one dragged it by the hem of the garment to a box in which they sleep. They placed it inside, and at once executed a war-dance on the top. The little one stopped her noisy sister with a vicious cuff, and drew out the unfortunate. Then, sitting on the floor, she held it in her arms, as if it had been a real baby of her own. After making evident fun of this soft-heartedness, the other pulled the doll away, and deliberately sat on its head, striking the body with the palm of her hand. While she was endeavoring to regain the plaything, the dress did not long remain intact.

After this they hauled the body about the cage, up the tree, and on to the cross-beam, and then threw it to the ground. One piece of the dress they used for a necktie, and another was turned into a head dress, with which one of them adorned herself before the mirror in the corner of the cage.—*Philadelphia Call.*

THE ALPS AND THEIR AVALANCHES.

I presume there is not one boy or girl geographer in ten who has not read of avalanches; but perhaps also not one of you in ten have other than a general idea of these frightful phenomena—masses of snow and ice sliding with wild velocity down the mountains. But this is only one sort of avalanche; there are at least four different kinds known among the Alps; the rolling, the sliding, the drift, and the glacier avalanches.

Do not jump at the conclusion that the glacier avalanche, being formed of solid ice, must be the most dangerous of all. This is not the case. The glacier avalanche is only a piece of loosened ice which comes rushing down the declivity, with a noise like thunder, to be sure, but it is comparatively harmless, as it is generally broken in small pieces by the rocks it meets in its descent to the valley.

No, the most fearful of the slides is the rolling avalanche. I will tell you how it is formed. You already know that the loftier Alpine peaks are covered with snow the year around. Sometimes, in the spring, in the soft thawy weather, the damp grains of snow cling firmly together and form into hard balls. Whenever one of these balls becomes heavy enough, it begins to move slowly down the declivity. On it goes, always increasing in speed, over a field of snow, getting, of course, bigger and bigger at every turn, for being very damp and clammy, it collects to itself the snow over which it passes, and before it reaches the valley becomes a mighty and immense mass, large enough, indeed, to bury up a whole village. Sometimes such a terrible calamity happens; in the year 1749, when one of these dangerous and dreaded rolling avalanches descended upon a village in the valley of Tawich, it actually swept it from its site and then covered it completely. You will think it must have caused general ruin and death. But no; it was in the night, and it was done so quietly that the villagers knew nothing of their misfortune till morning came, when they began to wonder why it did not grow light! They were dug out, nearly all of them alive.

A drift avalanche, or, as the Swiss call it, staub-lauinen, most generally happens just after a heavy snow-storm, when the wind drives the loose snow from peak to peak, and whirls it down in vast quantities into the valleys.

A sliding avalanche — rutsch-lauinen takes place in early spring, when the snow at the summit of a peak melts, and a great patch of it rushes down the mountain slope, sweeping away everything in its path.—*May Wide Awake.*

SAVED BY AN ALBATROSS.

A singular story has been related to us by the master of the barque Gladstone, which arrived here from London. While the vessel was in latitude 42 degrees south and longitude 90 degrees east, a seaman fell overboard from the starboard gangway. The barque was scudding along with a rough sea and moderate wind, but on the alarm of "man overboard" being given she was rounded to, and the starboard lifeboat was lowered, manned by the chief officer and four men. A search for the unfortunate man was made, but owing to the roughness of the sea he could not be discovered; but the boat steered to the spot where he was last seen. Here they found him floating but exhausted, clinging for dear life to the legs and wings of a huge albatross. The bird had swooped down on the man while the latter was struggling with the waves, and attempted to peck him with its powerful beak. Twice the bird attacked its prey unsuccessfully, being beaten off by the desperate sailor, battling with two enemies—the water and the albatross—both greedy and insatiable. For the third time the huge white form of the bird hovered over the seaman, preparatory to a final swoop. The bird, eager for its meal, fanned its victim with its wide-spread wings. Suddenly a thought occurred to him that the huge form so close to his face might become his involuntary rescuer. Quick as thought he reached up and seized the bird, which he proceeded to strangle with all his might. The huge creature struggled with wings and paddles to free itself. In the contest the sailor was beaten black and blue and cruelly lacerated, but he held his own, and slowly the bird quivered and died. The carcass floated lightly on the waves, its feathers forming a comfortable support for the exhausted man, who had so narrowly escaped a lingering death. But another danger awaited him. He was not much of a swimmer, and the excitement of the extraordinary conflict began to tell upon him. He was faint and grew giddy. But with one arm around the albatross's body, under the wing, and one hand clutching the bird's feet, the sailor awaited his chance of rescue. Presently he heard his comrades shout from the boat, and in a few minutes more was safe on board the barque, though a good deal shaken and exhausted.—*Sydney Telegraph.*

MOTHER'S WING.

Some little birds lay in a warm, sunny nest
Before they had learned to hop round in the trees,
And fluttered, and fluttered, each dear little breast,
Singing: "Chick-a dee-dees,
We are three, if you please."

The mother-bird waited and watched, for she knew
They only could fly in a soft, gentle breeze,
And she wanted to show just *how* they should do,
Singing: "Chick-a-dee dees,
This way, if you please."

But the little birds ventured one beautiful day,
Found they could fly, with such pleasure and ease,
And together the three of them floated away
Singing: "Chick-a dee-dees,
Good-by, if you please."

But very soon, wearied of motion so new,
Each thought, "How unwisely a little bird sees!"
And back to the nest in the sunny place flew,
Singing: "Chick-a-dee-dees,
Mother's wing, if you please."

And if little children, when filled with unrest,
Would stop to look up to the blossoming trees,
They might just recall three birds in a nest
Singing: "Chick-a-dee-dees,
Mother's wing, if you please!"

—*Wide Awake.*

SOMETHING TO DECIDE.

She wasn't homesick, at least, not exactly, though it was her first day at school, but she was thinking. It was almost bed-time, and she dreaded it.

For the first time in her life she must get herself ready for bed in a room with three other girls, strangers to her, and two of them, at least, laughed and chattered so much that they made her nervous. If she could only slip away to her room before the others, and have a few minutes of quiet! But there was no use in trying for that; the moment the bell rang they were all expected to troop to their rooms.

If the truth must be told, Sophie Baker felt a little bit like a coward. She did not mind brushing out her lovely hair before the girls, nor getting out her pretty dressing-case, and using her ivory-handled tooth-brush, nor even putting on her dainty night-dress with its delicate lace trimmings; the thing that she did not want to do was to kneel down before those girls and pray. She knew there were girls who never did this; she had heard Mollie Andrews, only a few days before she left home, laughing about a girl in school who kept up her "baby" habits, and always "said her prayers" before she went to bed. And Mollie Andrews had been in boarding-school for two years, and knew how things went. What was to be done? Sophie was the youngest of all the girls, and could not bear to be laughed at, and she "most knew," she said to herself, that none of those girls prayed. Yet she had never in her life gone to sleep without praying, and it shocked her to think of doing so.

Of course she wouldn't; but couldn't she slip into bed, cover her head closely, and pray as well as she could on her knees? This was what she asked herself, with a beating heart, while the girls buzzed around her, busy with a last glance at their next day's lessons.

Sophie had been very carefully taught; she knew that if she were sick and could not kneel down, God would be as well pleased with her prayer in bed as He would on her knees, but how about creeping into bed and praying because she was ashamed to have others see her?

It made her cheeks glow to think of it.

"I'll never do it," she said at last, decidedly. "I shall kneel down and pray just as usual, even if they all laugh and poke fun at me." After that, she felt happier; it was so comfortable to know just what she was going to do.

It took her longer to brush her hair than usual that evening, and the merry voices around her did not quiet the beating of her heart, but at last she dropped on her knees and buried her face in the pillow and tried to pray. It was very still all about her; the girls might be planning some fun, but they did it quietly. A sweet sense of being with Jesus stole into Sophie's heart, and when she arose the loud beating, which it had almost seemed to her the rest could hear, was still.

But why were the others so quiet? She looked about her; every girl was on her knees.

One by one they arose quietly, with no air about them of having done anything strange or unusual; they kissed one another good-night, their voices just as happy as before, but a little quieter, and very soon the light was out, and they were resting on their pillows.

"I have much people in this city." It was a part of a verse that Sophie had learned not long before, and it kept floating through her mind as she went to sleep.

Perhaps the Lord Jesus had "much people" in that school where she had foolishly imagined herself the only one who prayed! She did not feel lonely any more, and it seemed to her very silly to have been afraid to pray. What if she had jumped into bed without it, and all the others had knelt? How ashamed she would have felt!—*The Pansy.*

Pleasantries.

Whose profession is at once the hardest and the easiest? The musician's, because he works when he plays and plays when he works.

"What is the worst thing about riches?" asked a Sunday school teacher. "That they take unto themselves wings and fly away," promptly replied the boy at the foot of the class.

"Did you ever see an elephant's skin?" said an infant school teacher, to her pupils. "I have," shouted a five year old. "Where?' asked she. "On an elephant," was the reply.

When Hartley Coleridge was a child, he exclaimed, on seeing the lamps of London, "O, now I know what the stars are; they are the lamps that have been good on earth and have gone to heaven."

"What a incomprehensible Mirandy's got to be sence she went to thur 'cademy,' remarked Mrs Homespun to her husband. "W'y, wot's the gal been doin' now?" asked Daniel. "Doin'" exclaimed Mrs. Homespun, "w'y, she said she must go to her room to disrobe, as she wished to retire early." "Disrobe and retire?" murmured Daniel, "wot's them, ma?" "I dunno," replied ma; "but she didn't do nothin' 'o the sort. She only undressed and went to bed. Did ye ever hear o' sich p'evarication?" Judging from the groan that came from Daniel, it is safe to presume that he never did.

It is not always best to judge from appearances: "I'll bet they are married," whispered Tom to Charley, in reference to a couple on the other side of the car. "They haven't spoken ten words, either of them, since they came in, and not so much as a single smile has lighted up his face or hers. Yes, sir, you can make up your mind they are married." "You can't always judge by appearances, Tom," replied Charley. "They are not married. She is a thief, and he is an officer carrying her off to jail."

Several gentlemen from different States were discussing the merits of their particular homes. "Kansas is a great State. We raise 60 bushels of corn," said a man from Kansas, "and 200 bushels of potatoes to the acre." "But have you Kansas people any market for your produce?" asked a man from Connecticut. "Certainly they have," responded an envious Texan; "they raise enough grasshoppers and potato-bugs to eat up ten times the corn and potatoes they can raise."—*Texas Siftings.*

THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

REV. D. B. LADY,
REV. C. S. GERHARD, } SYNODICAL EDITORS.
REV. J. S. KIEFFER,

—:o:—

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JUNE 4, 1884.

WHERE ARE THEY TO COME FROM?

The fact that men who have not enjoyed a full college course have been successfully employed in the Christian ministry, and that the present emergency may call many more such men into the ranks, is no proper plea for lowering the educational standard. That some men with less advantages have made a better record than others with more, may be true; yet the cases are so rare and exceptional that no one with sound sense would make it a plea for an unlearned ministry. The boast that a man has never rubbed his back against a college wall is played out long ago, and will never be successfully renewed. The best testimony on this point is to be furnished by the earnest men who are pointed out as having attained to usefulness in spite of disadvantages. Instead of indulging in invidious comparisons, they will always be found to acknowledge the difficulties under which they have labored. Humbly thankful for what they have been permitted to do, they will be the first to confess that they could have done much more if they had been fully equipped for the work. Only those whose ignorance is covered by conceit will talk differently, and they will be apt to have a higher opinion of themselves and their work than less impartial judges have.

We repeat, therefore, that while many who have not enjoyed full educational advantages, might, and, at this juncture, ought to be called to the work of the ministry, there is no use to think of getting our regular supply from that class of men. The truth is patent enough that it will be years before we can tide over our present wants, nay, that the ever enlarging fields will call for all the talent of every kind that we can command; yet our future reliance must be upon young men sought out and educated for the work. And it is none too soon for ministers and elders and laymen and godly mothers to canvass all our congregations and families for boys willing to consecrate themselves to the ministry.

THE METHODIST GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church which has just closed its Quadrennial meeting in this city, was a very remarkable assemblage. It represented ninety-six Annual Conferences, some of them as far away as India and Africa. The vast extent of the field and the largeness of the missionary operations tended to make things unwieldy.

Much time was saved by the systematic way in which the business was handled. As a rule there was but one session a day, lasting from 9 o'clock in the morning until about 12.30 P. M. The afternoons were occupied by committees to whom separate interests were referred. Some of these committees were made up of one delegate or more from each Annual Conference, and were of course very large. Their meetings were held in some church or hall, and were open to the public. The discussions were thorough, and everything was put to such shape as to warrant prompt action in one way or another when it came before the Conference proper.

Another great help was found in the experience of the presiding officers. The Bishops are almost constantly employed in directing the proceedings of Annual Conferences, and thus become well acquainted with the rules, and acquire great tact in administering them. It required good parliamentarians to keep things from getting tangled, as there were a great many alert men on the floor ready to raise points of order. There was besides, at times, a remarkable persistency in the efforts to get a recognition from the chair, and we thought in one or two instances, some little jealousy lest the Bishops should exceed their powers. The only appeal which was carried, was from the decision that a Bishop had a right to speak because he had been chairman of a committee whose report was under consideration.

There was a remarkable number of fine-looking men among the delegates and not a vestige of the plain old Methodist dress was to be seen. A great many of the ministers wore silk skull caps during the sessions, which was not a mark of any ecclesiastical or scholastic tendency, but a sure sign of a bald head and a laudable desire to keep from catching cold. Great skill was shown in the debates. As a rule the speeches were short and incisive. It may be that the Methodist system develops that kind of talent, and it is no disadvantage.

One cannot but be impressed with the *system* of Methodism. It owes its grow as much to that as it does to its doctrines or to its zeal. Outside of Rome there is no such religious organization. The oversight is not confined to bishops, presiding elders and pastors. Class leaders and stewards are lieutenants, who have some kind of charge over so many members, or certain interests, and are required to know where the people are, what they are doing, whether they are prompt in the payment of all dues, and if they take the Church papers. Whether pastors, elders and deacons *might* not be equally efficient, may be a question, but it is certain that the strict reports required by Methodists throughout all their official bodies, from the lowest to the highest of their Church judicatories, help them to keep everything well in hand.

We cannot write more on the subject now.

We learn from the published records that the General Synod of the Reformed Church was among the religious bodies to whom the General Conference of the Methodist Episcopal Church sent fraternal greetings. Our Synod had adjourned however before the message could be received. We are sure that the expression of Christian regard would have been fully reciprocated.

We are glad to see the interest an esteemed correspondent is taking in the rights of the Indians. The reservations granted to some of the tribes have been taken from them in consideration of a stipulated sum; and now when the white men have possession of the property the payment is made contingent upon whether or not Congress will allow the appropriation. This is so manifestly unjust that Christian people are aroused upon the subject and will demand fair and square action from their representatives. The appropriation for Indian schools has been enlarged by the United States Senate, and it is hoped that the lower House will be forced to concur in the amendment by the demands of public sentiment. Not only the education, but the Christianization of the red men depends largely upon it.

The proposition which came up from one of the Classes to the General Synod, to recommend the institution of a "Children's Day," was laid upon the table. We do not remember the reason assigned for this action, but it came from a level-headed man, and prevailed. We think it was a question of mere expediency at the time, and was not at all prohibitory. There is nothing to prevent congregations and Classes from inaugurating the movement, and, we think, it would become general in a few years, and be of advantage to the children and to the Church. The object would be to associate the festival with the cause of missions, and enlist the interest of the young in that kind of work. One good effect would be to give proper direction to pic-nics, which are in danger of degenerating into mere frolics. Those who have ever attended the annual Jubilee of the Sunday-school at Frederick, Md., on Ascension Day, know how interesting and profitable such occasions may be made.

NEW CREMATORY.

The newspapers announce that a crematory is to be built in Lancaster, Pa., and that it will be finished at an early date—in time to meet any demand for it which may be made, after the one at Washington, Pa., has been closed to those who have lived outside of the county in which it is located. The names associated with the movement will give it character, and we would not be surprised at its success. There is a growing sentiment in favor of the incineration of dead bodies, and this is supported by many cogent arguments. The example set by the late Prof. S. D. Gross, and the reasons he assigned for it, are having great weight with people, who formerly looked upon any thing but a burial of their remains, with abhorrence. One great drawback to any such change in the disposal of the human body after death, lies in the fact that the burial of the body has always been regarded as Christian, while burning has been associated with pagan rites. This feeling must not be thought strange. It is hard to change a practice that has had so many holy associations connected with it, and it is well that it is so. But some have gone so far as to think the resurrection would be affected by it. We remember one good old lady, now gone to rest, who thought the triumphs of the last day would be completely frustrated by it. Of course it is folly to think so. John Wickliffe, whose ashes were treated so ignominiously, is just as sure of all that has been promised as he could have been if his body had been embalmed and entombed with Egyptian care.

DIFFERENCES OF ADMINISTRATION.

There are three points of difference, we take it, between the administration of human and Divine law, which may be worth noticing briefly.

1. As between himself and his fellowmen, a man may commit a sin in secret. In that case a long process is necessary, and much time is consumed before he can be found guilty. Suspicion must be aroused, first of all a charge must be brought against him, he must be arrested, due notice of the trial must be given, time must be granted him to prepare a defence, a jury must be summoned, a contest entered into, evidence taken and sifted and pleas made on this side and on that and even then it is not at all certain that the verdict will be absolutely in accordance with the facts in the case. The jury may make a mistake. An innocent man may be found guilty and he who has committed the crime may be permitted to escape. As between the sinner and God, however, it is different. From the first inception of the evil deed, in the thought and impulse of the heart, to its completion in the outward act, the eye of the Almighty is upon the transgressor. The sin is discovered and the character of it is fixed at once. The sinner is found guilty as soon as he is guilty. Crime and verdict go together. The one does not come halting in uncertainty a long way behind the other. The finding is without delay and is absolutely correct and commensurate with the sin.

2. Among men very frequently considerable time elapses between the verdict and the sentence. There is room for an appeal. There may be a motion for a new trial. New evidence may be discovered. Some flaw may be found in the proceedings which will invalidate the verdict and cause the sentence to be withheld and finally prevent it from ever being pronounced. There are criminal lawyers who only begin to exert themselves fully after the first verdict against their client. There are many ways of saving a man from the sentence of condemnation even after he has been found guilty by a jury. But in God's moral government the relation of the criminal to the court is such that the condemnation rests upon him at once. As the guilt of the evil-doer is known immediately, so his sentence is pronounced immediately. In the mind and heart of God he is doomed as soon as he is guilty. No time intervenes and no way or chance of escape is open between the verdict and the sentence. Iniquity and sin are hateful in the sight of God. Every thought of God is an act. Therefore the attitude of the Divine judge towards him who has committed sin is his condemnation. And as God's attitude towards sin is always the same, the sentence goes forth as soon as the sin is committed.

3. In the administration of human law the punishment of the criminal also comes long after the pronouncing of the sentence. Certain forms have to be observed. Impediments may be thrown in the way of the execution of justice. Many persons are sentenced to be hung who finally escape the gallows. The sentence may be commuted or the criminal may be pardoned outright by the chief executive officer of the state. In God's dealings with men the sentence of the Law begins to execute itself at once. When you take poison an effect is produced immediately. The death that was in the cup starts on its mission of destruction through the body without delay. It disorganizes and destroys right straight along until it has done its work or until it is checked by an antidote. The sin against the body brings punishment right in its train, and so it is with the sin against the soul. We would naturally expect this to be so, for they are both violations of the law of God.

But are there not many sins, of which men are guilty, which do not apparently have any bad effect at once? Does not many a man gain a present advantage through transgression, and enjoy the fruits of his wrong-doing for years before he is called to account? The Bible says: Be sure your sin will find you out," but does it not seem as though it were a long time in finding some men out? To these questions many of us would return an affirmative answer. We do so, however, because we have no true understanding of what is really the worst punishment for sin and crime. We say the punishment for theft is fine and imprisonment, the punishment for murder is hanging. But this is according to human law. The Divine law is different.

The worst result of theft or murder, in God's moral economy, is, to be a thief or a murderer. And it is not, to be imprisoned or hung. Let us separate the two and ask ourselves which, without the other, is preferable. Is it better to be a murderer and not be hung or to be hung and not be a murderer? Would not all say the latter is infinitely the better of the two? Thousands of men have cheerfully laid down their lives in a good cause, for their country or their religion, and we call them the noble army of martyrs. It is at times no shame, but great honor to suffer, being innocent. So it is apparent that to be a murderer is a worse result of murder than to be hung. Nor do we mean the disgrace in the eyes of others which attends the commission of crime when we say that to be a criminal is the worst result of crime. Separate the two again. Which is preferable, to be thought guilty, being innocent, or to be thought innocent, being guilty. Every man worth listening to would say at once, the latter is infinitely the worse of the two. So that to be a murderer is worse than the disgrace attending that fact in the eyes of others.

Nor do we mean the consciousness of being a criminal, the sense of guilt which the murderer has, the stings of an awakened conscience, when we say that to be a murderer is the worst result of the commission of that crime. It would be far worse to commit a crime and feel no remorse, than to feel the greatest amount of remorse upon the commission of a crime. When a man can take another's life and carry with him no sense of guilt afterwards he is in a very bad condition indeed. There was a time when certain crimes were punished by mutilation. The ears were cut off, the eyes were put out, or the criminal was sentenced to lose his right hand. To feel no regret or remorse upon the commission of crime would indicate a moral mutilation, the cutting off and loss of that which is essential to the higher life, upon the presence of which all hope of redemption depends. When the moral sense is destroyed repentance is impossible. There is no salvation for such a one.

The worst result then, we may call it punishment, of the commission of crime, of sinning, is to be a criminal, to be a sinner. It is to be such in itself; independent of that which we usually mean when we speak of punishment, the outward penalty which follows crime; independent of the disgrace attending the crime, the loathing with which men regard the criminal; independent also of the horror with which the criminal may come to look upon what he has done and upon himself as having been capable of doing such a thing. To be a criminal is to be fit for hell. It is to have hell in the heart and soul. A course of crime is a course downward. It is moral degradition and the destruction and loss of everything that makes life valuable and glorious. And this is a result which at all times and in all places accompanies the violation of God's moral law. Thus it is seen that man is so related to God and His law that the law avenges or executes itself right straight along upon him who doeth evil.

L.

A great event among the Presbyterians is the annual election of a Moderator of the General Assembly. The commissioners from the various districts have their favorite candidates, but it seems to be a dangerous move for an editor to advocate the claims of one in advance. Dr. Grey in his bright notes from Saratoga, says:—"A beloved brother, in making a nomination on the day the Assembly opened, referred to a certain religious newspaper who forestalled the action of the General Assembly by making the nomination of a western candidate two weeks before the meeting, and throwing his arms up and around his head like a reel on a reaper, says: "Brethren, I protest! I emphatically protest!! against this way of treatment by the editors of our church papers." He gave a withering glance at the reporters' bench and then subsided like a calico dress on a line when struck by the stream from a garden hose. He meant THE INTERIOR, of course."

The First Reformed Congregation, in this city, whose new church was dedicated lately, was organized in 1727, not 1747, as previously stated.

THE BRIGHT SIDE OF THE MINISTRY.

There is always a bright side. At this time, while the Church is calling loudly for more ministers, it is perhaps wise to make as conspicuous as possible that bright side which the life of a minister of the Gospel unquestionably possesses. There is danger of repelling young men from the ministry. Driving them into it is not a hopeful undertaking. But good may possibly come from the effort to attract them to it. In the discussion of the probable causes of the threatened dearth of ministers, much has naturally and necessarily been said of the darker side of ministerial life. We do not mean to deny or overlook the truth of what has thus been set forth; we only say that it would be one-sided and misrepresenting if the "other side" were not at the same time presented to view.

If that be the ideal life which most perfectly blends the contemplative and the active elements, we know of no vocation which more nearly approaches this ideal than that of a minister of the Gospel. It is a life of study and a life of action; a life among books and a life among men. The cloistered seclusion of an exclusively intellectual and literary life has charms of its own. But it has also its own peculiar dangers. Against these the minister is preserved by his living relation to the human life around him. He lives among the people; meets all kinds of persons; goes into the homes of the rich and of the poor; learns to know the joys and the sorrows, the weaknesses and the wants, the struggles, temptations and dangers of the actual generation of men around him. In this warm contact with human life there is not only a preserving influence; there is also a realizing, strengthening and inspiring power. The minister has such an opportunity as few possess, of hearing "the still, sad music of humanity," of feeling the infinite pathos of human life, and the ennobling sense of human brotherhood. And in these things there is an enriching and uplifting power, different from, and in some respects superior to anything that can proceed from contact with nature or communion with books. There is a vitalizing power in the life among men and for men. He who helps others is helped himself; he grows richer and stronger in the very act. Many a minister who reads these words will know what we mean, when he remembers how, in some poor man's house, he has listened to the story of the family's sorrows and troubles, or how he has said the last prayers by the bedside of same dying child of God.

These two mutually corrective elements, we say the contemplative and the active, are well blended together in the minister's life; and the combination tends to make and keep it sound, wholesome and symmetrical. They help each other; the study infuses intelligence into the action, and the action infuses warmth, vigor, power and direction into the study.

Again: What nobler ambition can there be than the desire to influence men for their good? And what calling could possibly be more attractive than that which holds out the prospect of actually and effectually influencing men, to make them become what they ought to be and do what they ought to do? It belongs to the minister's calling to stand up before his fellow-men, and to speak to them in the name of the greatest of Kings and in behalf of the noblest of causes. He speaks, not as an "advocate," but as an ambassador of the great King of righteousness and truth and love; addressing himself, not to that which is petty and paltry and selfish, but that which is highest and noblest and best, in the souls of those who hear him. It is a great thing to speak to the *souls* of men; to get at their real selves; to get down beneath the understanding and beneath the emotions to that spiritual nature which is the deepest thing in them; to reach, to storm, to carry, for Him to whom it belongs, this inmost citadel of their being. It belongs to the minister to do this; not in his own poor strength, but as an instrument in the hands of Him who has commissioned and sent him to preach His Gospel. There is no public speaking to be compared, for real influence over men, with the preaching of the everlasting

Word of God. To preach this Word, and to be useful and helpful thereby, in the most radical manner possible, to one's suffering and struggling fellow-men,—is there nothing attractive in the prospect of this?

O young man, these words are for you. You are just coming to the close of your college course. You have led your class, and are coming in finely at the head of it now. You are about to choose a profession. You are thinking of gaining influence and distinction in the practice of the law or the pursuit of politics. You are dreaming of becoming a United States Senator or the govenor of some commonwealth. We would not at all disparage these lofty ambitions. But we would have you stop and consider. Would it not be well to change all that? Would it not be better to aim higher? Would it not be best to study for the ministry?

J. S. K.

Communications.

INSTALLATION OF PASTOR.

The installation of Rev. M. H. Sangree as pastor of the Arendtsville charge, took place in the Reformed church here on Saturday morning, May 17th, by a committee of Gettysburg Classis, consisting of Rev. Dr. M. Kieffer, and Rev. T. J. Barclay, of Gettysburg, with Rev. D. M. Dittmar of Littlestown.

The sermon on the occasion was delivered by Rev. Barclay, in which he clearly set forth the duties of pastor and people in a well prepared discourse, which was listened to with marked attention by the large audience present, composed of the Arendtsville congregation, with a portion of the congregation from Bender's church. The sermon was based on the text found in 1 Cor. 4: 1, 2, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."

The charge to the pastor was read by Rev. Dittmar, followed by a short practical address by Rev. Dr. Kieffer.

The occasion was a day of thanksgiving and rejoicing in having secured a pastor so eminently fitted in every way for his position. Rev. Sangree has already greatly endeared himself to our people, and a bright and useful future is in store for him. The people congratulate themselves in having procured so good a man to follow their former faithful and energetic pastor, Rev. A. J. Heller, for whom they entertain such strong feelings of affection and regard, and to whom they owe so much, for his labors of love in their behalf.

A cordial and generous reception was given Rev. Sangree on his arrival at the parsonage. An elegant dinner was there prepared for him and his family by the ladies of the charge. Large numbers of the members of the charge could be seen wending their way to the parsonage, bearing baskets containing a variety of necessary articles for the family board, as well as a good supply of oats and corn for the horse. The pastor and family seem to be already at home and have won from our people expressions of love and respect. L.

CHURCH DEDICATION.

Christ Church, newly elected at Codorus (Jefferson) York county, Pa., was solemnly dedicated to Almighty God on the 25th of May, 1884. In the morning Rev. Aaron Spangler preached the opening sermon from 2 Kings 8: 13. The dedication was deferred until the afternoon, when Dr. I. S. Weisz preached the sermon, and Rev. Spangler conducted the consecratory services. The sermons during the day were both in the German language. In the evening the English language was employed. The house was crowded during all these services by an attentive audience.

At the close of the morning service a report was read giving a statement of the expenses of the lot and building. The people were discouraged at first by the fact that, notwithstanding the material given, and the gratuitous labor, nearly $1000 of debt remained; but all went to work with hearty good will, and at the close of the evening service only $361.50 remained to be provided for.

Rev. J. D. Zehring was with the workmen nearly every day during the construction of the church, and although able to do little labor himself, the superintendency of the work was entrusted to him, and under his direction the people showed that they had their hearts in the enterprise, and wrought harmoniously and effectively.

The pipe organ used in the old Union church has been bought by the Reformed people. It has been repaired and is doing good service in helping the choir and congregation in the service of song.

ANNUAL COMMENCEMENT
Of Franklin and Marshall College, Lancaster, Pa.

Order of Exercises.

Sunday, June 15th, at 10 A.M., Baccalaureate Sermon, by Rev. J. S. Stahr, Ph. D.

Monday, June 16th, 8 P.M., Concert by the Sophomore Class.

Tuesday, June 17th, 2 P.M., Meeting of the Board of Trustees. At 8 P.M., Junior Oratorical Contest.

Wednesday, June 18th, 8 A.M., Society Reunions; 10 A.M., Alumni, Meeting; 12½ P.M., Alumni Dinner; 2½ P.M., Class Day Exercises; 4 P.M., Laying of the Corner Stone of the "Daniel Scholl Observatory"; 8 P.M., Address before the Literary Societies, by Col. A. K. McClure, of Phila.

Thursday, June 19th, COMMENCEMENT, two Sessions, 9 A.M. and 2½ P.M.

Order for Excursion Tickets on the Pennsylvania and Reading railroads can be obtained by addressing Rev. J. H. Dubbs, D.D., Sec. of the Faculty.

COMMENCEMENT OF HEIDELBERG THEOLOGICAL SEMINARY, TIFFIN, O.

The annual commencement of the Seminary took place in the First Reformed Church, Tiffin, O., on Wednesday Evening, May 21st. After music by the choir, Rev. H. H. W. Hibshman, D.D., offered prayer.

The following is the list of the graduates and the subjects of their addresses:—

J. N. Burger, Harrison city, Pa., "*Errors of Fatalism*"; G. C. Gerlach, Tiffin, O., "*The Final Judgment*"; W. F. Harpster, Republic, O., "*Old Paths*"; F. Mayer, Ebenezer, N. Y., "*Ancient or Modern Belief*" N. F. Peters, Rockdale, Pa., "*Man the Crown of Creation*"; J. G. Schaaf, Delaware, O., "*Conflict and Harmony*"; F. M. Shultz, Norton, O., "*Influence of the Bible*"; J. D. Thomas, Slatington, Pa., "*Evil.*"

Rev. Dr. Rust made an appropriate address to the class.

The Class as a whole acquitted itself well. Of their number, J. G. Schaaf has accepted a call to Nimisville, O., G. C. Gerlach, Kentland, Ind., and F. M. Schultz, to Bremen, O. The others have received calls but have not yet signified their acceptance.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Reamstown.—The holy communion was administered at Lincoln on Sunday a week, and in connection with it there were added eight persons to full membership. Since last fall there have been added 130 members to the Reamstown charge. The Centre church organized a Missionary Society last winter with the following officers, Miss Tilly Sensenig, president; Miss Mary Snader, secretary; and Miss Sarah Schweitzer, treasurer. It consists of forty members. These young people are doing a noble work. They show a good example for the other congregations in the neighborhood. They gave $10 for Missions this spring.

Denver, Colorado.—This mission is steadily growing. Its additions are not as numerous as might be supposed for a city like Denver, nevertheless, there is progress, for which there is reason to be thankful. It had commenced, but two years ago, with 25 members, now it numbers 84. Its church debt has decreased to $150, and the mission appropriation has been reduced $75. May it soon be a self sustaining congregation, and prove to be the mother of many children in that prosperous city.

Riga, Michigan.—This congregation was served for some time by Reformed ministers from Toledo. Of late it was declared a mission. The Rev. R. Janssen is serving it now. May this new enterprise gather strength in Him who has promised to nourish and foster the least branch grafted in Him the true Vine.

Lovettsville Charge.—Zwingli memorial services were held in the Reformed church at Lovettsville, Va., of which Rev. Hy. St. John Rinker is pastor, on Ascension Day. The attendance was very good, and much interest was manifested in the service throughout. The order followed in this service was that furnished by the Publication Board, which was heartily entered into by the entire congregation. Addresses on the life and labors of the great Swiss Reformer, were made by Rev. N. H. Skyles, of Jefferson, Md., and the pastor.

The thank offerings amounted to over $12, and will be devoted to Church extension in the South. The services throughout were pleasant and instructive, and were highly enjoyed by the congregation.

Pastor Rinker has much reason to be encouraged in his labors. He is doing a good, solid work, and his kind people know how to appreciate the services of a pastor advanced in years and ripe in experience.

Jefferson Charge, Md.—The Jefferson charge closed its spring communions on Sunday after Ascension Day. The services were largely attended, and the number participating in the holy communion was larger than at any time previous during the present pastorate, which, since the 1st of May, spans a period of nine years. During these services, ten were received into the church, four by certificate and six by confirmation.

Elkland, Pa.—The small congregation in Elkland, of Overton Mission, Rev. C. H. Mutchler, pastor, enjoyed a refreshing communion season on Sunday, May 25th. The church was crowded to overflowing, and a deep interest was manifested. On Saturday previous nine persons were received into full membership by confirmation. The building of a new house of worship, and the introduction of the English language seem to have given a new impetus to this struggling little mission.

New Philadelphia, O.—Old Philadelphia received the good news from her youngster, in Ohio, per Pastor C. Wisner, that the Easter season has been crowned with blessings for pastor and congregation. Twenty-four persons were confirmed and are now admitted to the full enjoyment of all the privileges of God's people. The communion offering for missions was twenty-three dollars.

Palmer, Polk county, Iowa.—The Rev. F. Mosebach, formerly pastor of Garner, Hancock county, Iowa, has taken charge of the church at Palmer. Rev. M. organized the congregation at Garner with but few members, and without aid from any of the Church Boards. He succeeded under God's blessing. His successor, Rev. Motter, has a self-sustaining congregation, church and parsonage, all paid for, with prospects of extending his field so as to open the way for a second charge.

Pittsburg, Pa.—Rev. John H. Prugh on the 25th ult, preached the fourth anniversary sermon of his pastorate of Grace Reformed Church, corner Grant street and Webster avenue. His text was from Isaiah, 21: 11: "Watchman, what of the night?"

Thirty-eight persons have been added to the congregation during the past year. There was one death and three removals. Four years ago the membership was 125. In that time 21 have died or removed. The membership now is 263, a net gain of 159; the contributions for benevolent and congregational purposes have steadily increased. The whole amount raised during the past four years being over $25,000. The Woman's Aid Society in the congregation, organized two years ago, have done a grand work among the poor and distressed in the city. During the past year they made nearly 200 garments for the inmates of the Northside Hospital, and the Home of the Friendless and the Colored Orphans' Home. Besides this, they have worked for and liberally given to their own church orphans' home in Butler. The speaker then referred to the great interest manifested by his people in the matter of foreign missions, the young ladies of his church being the originators of a movement which is resulting in the establishing of a school for the education and Christianization of girls in Japan. The society in Grace Church is about to obligate itself to educate two girls in that far off empire.

In thus reviewing the past year's work the speaker believed the morning had dawned for his people, who were shedding abroad more and more the love of Christ which was in their hearts. In closing he asked all present, "Should this be the last watch for us—as our souls go flitting through death's shadow would it be well for them?" And as he left the pulpit Mrs. Emerson Ash arose and with tenderness and pathos answered in the words of that beautiful little song, "It is well with my soul, it is well."

Philadelphia, Pa.—Grace Mission.—Rev. A. B. Stoner has resigned the pastorate of Grace Mission. The resignation to take effect July 1st next. It has been accepted.

Lancaster, Pa.—Franklin and Marshall College.—The faculty of Franklin and Marshall College have awarded the honors for the coming commencement as follows: W. B. Brinton, city, Marshall oration; B. F. Arcona, Reading, Franklin oration; J. B. Appel, Lake Mahopac, valedictory.

Columbia, Pa.—On Sunday, May 25th, ten persons were received as members of Trinity Church, Columbia, Pa., Rev. J. H. Pannebecker pastor. Of these, five are heads of families. The total additions during the present pastorate of five months have been fifteen.

Freeburg, Pa.—A class of nineteen catechumens were confirmed by Rev. W. A. Haas, pastor of the Reformed congregation at this place, on Saturday afternoon, the 25th ult. Eighteen of this number were confirmed in the church and Miss Maggie, daughter of Mr. Samuel C. Moyer, was confirmed in her sick room. Before the confirmation services took place the class was examined in the doctrines of the Heidelberg Catechism, and the ready answers given to the questions propounded to them showed that they were quite familiar with the catechism. The services throughout were impressive and have doubtless made a good impression upon all present. The communion services on Sunday were largely attended. One hundred and forty persons partook of the Lord's Supper. The collection for Church Benevolence exceeded that of any previous occasion. The steady increase of the congregation, in strength and influence, is a token which should cause both pastor and people to feel encouraged.

Frederick, Md.—The *Examiner* of Frederick city, Md., contains the following: *Ascension Festival.*—On Thursday afternoon, the 22d ult., the two departments of the Evangelical Reformed Sunday School held their usual anniversary exercises in the church. The attractive nature of these celebrations, as given by this school in time past, was a sufficient inducement for the overflowing attendance in the present instance, and hence no special surprise was occasioned that the vestibule and every conceivable foothold of the several galleries were utilized for the benefit of the surplus visitors who were crowded beyond the seating capacity of the church. Promptly at 2½ o'clock, sweet strains of seemingly distant music came o'er the ear, gradually swelling into melodious prominence, till they burst in one volume of childhood's happy voice. Marching up the four aisles came as many columns of infant children, arrayed in white, while their joyous notes were attuned to a processional hymn, entitled, "Carry the Tidings." Upon reaching the chancel, the four sections met, and continued the measure of their praise, in one united body; then, taking up their recessional march, returned in their original ranks whence they proceeded, rendering a most impressive effect as the tiny footfalls of melody softly and almost imperceptibly faded upon the wrapt, attentive ear of the hearer. The religious exercises proper then opened with prayer, the Apostles' Creed and Lord's prayer repeated in unison. Rev. Dr. Eschbach, at this point, made a few appropriate remarks of welcome, fraught with words of cheer and encouragement to the school upon their happy re-union on this anniversary alike dear to the hearts of teachers and scholars. Here followed the presentations of floral emblems accompanied with moneyed offerings, interspersed with choice musical selections, and addresses by Rev. A. J. Heller, of Adamstown, Md., and Mr. Reiter. Their addresses dwelt mainly on the object of Church Extension, explaining the subject thereof and the duty and privilege of thus "lending to the Lord." The pastor of the church, Rev. Dr. Eschbach, delivered a highly appropriate address, commemorative of those who had fallen asleep in Jesus during the year. The solo "Softly, softly, Christ is Calling," by little Rosa Birely, Bertie Ways, Mary Comfort and Helen Stauffer, was beautifully rendered, and admired by the large congregation. The solo "One Sweetly Solemn Thought," by Miss Janey Zacharias, attracted much praise from her many friends and acquaintances in the church. At the close of the exercises, when all the offerings and emblems had been presented and tastefully arranged about the pulpit, altar desk and communion table, an almost indescribable symbolical tableau challenged not only the eye but the inner, higher sense of spiritual perception. In addition to the above, various emblems were adjusted above the altar, moss-formed cross, anchor and heart; a floral sphere, symbolizing eternity; and many other typical representations which, with the profuse distribution of bouquets upon the communion table, and the blooming beauty of the font, presented a sublime picture that the eye rested upon only as a medium to the deeper, broader consciousness indicative of the lofty apprehension of the soul. The offerings from the Sunday School, and the amount realized by collection, were $132, which will be contributed towards Church Extension.

Tiffin, O.—The following account of the dedication of Grace Reformed Church, Tiffin, O., we clip from the "Morning Courier" of that city:—Grace Reformed church, at corner of Jefferson and Perry streets, was dedicated May 1st. Two hundred and seventy-five extra seats were on Saturday placed in the church in anticipation of a large audience, but these were soon filled, the standing room utilized, and scores unable to enter went away. Over six hundred people were present.

Long before the hour of service the people thronged the church, which was beautifully decorated for the occasion. A well arranged choir discoursed some well selected music, after which the pastor, Rev. Dr. Hibshman, offered the dedicatory prayer. Rev. Dr. Willard, of Heidelberg College, read from 2 Chron. 6: 18—33, and the congregation recited the Apostles' Creed, following which the pastor performed the office of dedication.

Rev. E. P. Herbruck, pastor of Grace Reformed church, of Akron, Ohio, delivered an appropriate and, interesting sermon, taking as his text the 5th verse of the 7th chapter of Luke.

A collection, not to pay any debt, but as a thank offering, was then lifted. The amount contributed was nearly $100.

Services were also held at night, Rev. Herbruck preaching.

The organization of Grace Reformed church took place on the 15th of January, 1883, and the erection of the church was begun soon afterward. During the first year of church organization, 37 additions to the membership were made, 17 by confirmation and 20 by letter.

In May of the first year a Sunday school was organized. The beginning was hard, for none seemed to know from whence the scholars were to come. But the secretary's report for the first six months showed an attendance of 75, and collections aggregating $104.32. From first to last the growth in every department of work has been steady and to-day the church is in an enviable condition. The corner-stone of the edifice was laid, with impressive ceremonies, on the 24th of June, 1883. Rev. E. R. Willard, of Germantown delivered the sermon.

Grace Reformed church is a delightfully cozy place of worship. It is built after the fashion of a large cross, is comfortably, even elegantly seated, is splendidly carpeted, and well lighted. It has cost, together with the lot on which it is built, the round sum of $16,000, every cent of which has been paid. This feature is one in which the congregation does, with perfect propriety, congratulate themselves. Beside the church, the congregation owns a comfortable parsonage. Viewed from any possible stand-point, Grace Reformed church is an institution that should be a pride to the Tiffin public, as it is a credit to its pastor and congregation.

Beaver Springs, Pa.—Spring communion closed on May 16th, in Beaver Springs charge. Confirmation in three congregations—confirmed, 40. Easter service at Salem's church, Adamsburg. Church beautifully decorated. Services in this church during Passion week—attendance good. Offerings at communion services this spring in the charge amounted to $162 32, a larger amount than has ever been given by this people at one time on same occasions. The Lord be praised. The corner-stone of Grace church

Continued on Eighth Page.

DIRECTORY OF WORSHIP.

We are ready to fill orders for the *Directory of Worship*, which was presented by the Committee appointed by the General Synod, Tiffin, O., 1831, to the late General Synod held in Baltimore, Md., and approved and sent down by the Synod to the Classes for adoption or rejection. The price—as fixed by the Synod—is 60 cents per copy. On receipt of this amount, and 6 cents additional to pay postage (if to be sent by mail), all orders will be promptly filled.

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Miscellaneous.

O PAINTER OF THE FRUITS AND FLOWERS!

J. G. Whittier.

O Painter of the fruits and flowers!
We thank Thee for Thy wise design,
Whereby these human hands of ours
In Nature's garden work with Thine.

And thanks that from our daily need
The joy of simple faith is born;
That he who smites the summer weed
May trust thee for the autumn corn.

Give fools their gold and knaves their power,
Let fortune's bubbles rise and fall:
Who sows a field, or trains a flower,
Or plants a tree, is more than all.

For he who pleases most is blest;
And God and man shall own its worth
Who toils to leave as his bequest
An added beauty to the earth.

And soon or late, to all that sow,
The time of harvest shall be given:
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

Selections.

Beware of sarcasm: it often proves a chasm that separates tried friends.

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—*H. Muller.*

Let your religion be seen. Lamps do not talk, but they do shine. A light house sounds no drum, it beats no gong; yet, far over the waters, its friendly light is seen by the mariner.

I never had any faith in luck at all, except that I believe good luck will carry a man over a ditch if he jumps well, and will put a bit of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it, and my notion is it taps, once in a lifetime, at everybody's door, but if industry does not open it, away it goes.—*Spurgeon.*

There is the love of the good for the good's sake, and the love of the truth for the truth's sake. I have known many, especially women, love the good for the good's sake; but very few indeed, and scarcely one woman, love the truth for the truth's sake. To see clearly that the love of the good and the true is ultimately identical, is given only to those who love both sincerely and without any foreign ends.— *Coleridge.*

Reflect that life and death—affecting sounds—
Are only varied modes of endless being;
Reflect that life, like every other blessing,
Derives its value from its use alone.
Not for itself, but for a nobler end,
The Eternal gave it, and that end is virtue.
When inconsistent with a greater good,
Reason commands to cast the less away.
Thus life with loss of wealth is well preserved,
And virtue cheaply saved with loss of life.

—*Johnson.*

Science and Art.

The value of the unconsumed coal which makes the London fog and smoke is placed at $25,000,000 annually.

Mr. Dummer of Kittery, Maine, has invented a process by which copper can be welded as easily and as well as iron.

Java produces a vegetable wool which, freed from its leathery covering and the seeds, is worth 16 and 17 cents per pound.

Luminous paint has been applied with good results, to the harness of horses driven at night. Their position was clearly indicated, and the light did not excite the fear of the animals.

It is discovered that prussic acid is an antidote to strychnine, but it will have to be administered with great care, for the dose required would itself be fatal but for the presence of the strychnine.

The Coco de Mer palm is found only in the Seychelle Islands. It is from sixty to a hundred feet high, and its trunk is a foot in diameter all the way up to the top, where it is crowned with a tuft of huge leaves, some of them as much as twenty feet long. The male and female flowers are produced on different trees. The resulting nut is about a foot long, of irregular shape, and, till the discovery in 1743 of the only spot in the world where these plants grew, was believed to be a marine product. The Malay sailors used to affirm that it grew under water in placid bays; but if they dived for it it disappeared. The nuts were highly prized when found floating about on the Indian Ocean.

A Parisian correspondent says that the archæological researches on the site of ancient Carthage, conducted by Messrs. Solomon Reinach and Ernest Babelon, have brought to light a number of objects of historical and artistic importance. Conformably to the instructions of the French Institute, this scientific mission has been chiefly occupied in determining the relative levels of the Roman and the Punic soil on the site of Carthage. The great accumulation of rubbish and stones which forms the upper layer of the Carthaginian soil renders the work of excavation long and difficult. Five metres deep a series of wells, cisterns, and cellars of the Punic epoch has been discovered.

The Welbeck Tunnel, which the late Duke of Portland, the "Invisible Prince," created for his workmen to pass through on coming to and returning from work, without disturbing the serene repose he longed for, is one of the wonders of the world. During the day it is lighted by enormous plate-glass bull's-eyes, superseded at night by hundreds of gas jets. The floor is excellently asphalted, and the tunnel is high enough and wide enough for carriages to pass along. Stepping into it during the hot days of summer, one feels as if he had walked into an ice house, and the whole length of its interior can be traversed without catching the slightest glimpse of the abbey, or the beautiful park under which it passes.

Personal.

Lady Ripon and Lady Hobart, Miss Rye and Miss Macpherson, have aided upwards of 10,000 men, women and children to emigrate from England to the colonies or this country.

The late Rev. Dr. John C. Backus, of Baltimore, bequeathed about $5,000 to various Presbyterian institutions, and gave three-fourths of his library to the San Francisco Theological Seminary.

An old gentleman who in his boyhood went to school at Sion House with Shelley, and who died lately in England, used to describe his famous school-fellow as like a girl in boy's clothes, fighting with open hands and rolling on the floor when flogged, not from the pain but "from a sense of indignity."

Bishop Whipple, when in Philadelphia, told this story: He was standing in wrapt silence in Yorkminster, England, overcome by the grand interior, when he was approached by a typical fellow-countryman, who exclaimed: "Wall, stranger, there's one thing purty sartin, the men who put up this here didn't build stun houses for theirsel's and old wooden houses for their God, did they?"

Items of Interest.

Ten and a half pounds of coffee were imported last year for every man, woman, and child in this country, and yet the liquor saloons are all flourishing.

Bread is made on the Devonshire coast of England from a sea-grass, *Porphyra laciniata*, which is chopped and mixed with a little oatmeal. It will keep from four to eight days, and the people who use it are fond of it.

The Boston *Watchman* says that within the last nine years nearly 800 churches have been burned in America, mostly through defective heating apparatus.

A new cut-off has been made by the Mississippi river across the bend from Waterproof to Sargent, in Tensas Parish, by which the course of the river is shortened twelve miles. It is feared that the change may prove disastrous to some of the levees.

More than 100 tons of human hair are annually bought and sold. Four ounces is an average clipping from a human head; so that 100 tons represent the product of from 800,000 to 1,000,000 heads. In Europe the heads of female criminals are shorn, and they supply a large market, but the greater part is bought by travelling peddlers. Between the ages of fifteen and forty a woman can grow about seven crops of hair.

Bishop Warren, of the Methodist Church, was struck in Mexico by the odd and sometimes fantastic appellations of the small stores. A grocery in a room 7x12 feet displayed the name of "The Philosophy." On the grog shops may be seen the following frank and significant titles:—"The Charmes of the Seductoress," "The Birth of Venus," "The Kiss of Love," "The Toast of Bacchus," "The Life Eternal," and "The Vesuvius."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LIVING FOUNTAIN. A new and choice collection of Sunday school Songs, also excellent pieces for Praise and Prayer Meetings and the Home. Composed, selected and arranged by S. W. Sauls, Chicago.

SABBATH BELLS: For Sabbath Schools, Prayer, Praise and Gospel Meetings. By William B. Blake. 35 cents per copy; $3 60 per dozen by mail. Published by Fireside Friend Publishing Company, Springfield, O.

SACRED PLACES, by Rev. E. Greenwald, D. D., Pastor of Trinity Lutheran Church, Lancaster, Pa. Reading, Pa.: Pilger Book Store. 1884. Pp. 161. Price, bound, 50 cents per copy; 35 cents by the dozen; 30 cents by the hundred.

This well printed, substantially bound volume is one of a series of instruction books for the older scholars of Sunday-schools. It is illustrated, and contains much accurate information.

THE FORTUNE OF RACHEL. By Edward Everett Hale, Author of "A Man without a Country," "His Level Best," "How to Do It," "In His Name," "Ten Times Ten," "Christmas in a Palace," etc., etc. New York: Funk & Wagnalls' Standard Library, 10 and 12 Dey street. 1884. Paper, pp. 221, price, 25c.

This is said to be the best of Mr. Hale's works, which is saying a great deal for it. He has seized upon that element of romance most characteristic of American life—its sudden changes and sharp contrasts. The characters are admirably drawn, and the reader will be profited by the perusal of the book.

ST. NICHOLAS for June is a bright out-of-door number, nearly every article taking the reader out into the woods and fields, yet without sacrifice of the variety of subject and interest which is so distinguishing a feature of the magazine. ——J. T. Trowbridge's serial, "The Scarlet Tanager," shows how much easier the hero found it to get into a scrape than to get out of it; "Marvin and his Boy Hunters," Maurice Thompson's serial story, tells of hunting small game on the Indiana prairies. ——"The Banner of Beaumanoir," the sixth of Miss Alcott's "Spinning-wheel Stories," is a vivid boy and girl story of devotion and adventure in the Middle Ages; "Frederick of Hohenstaufen, the Boy Emperor," is another of E. S. Brooks's "Historic Boys," the account of whose early life reads more like a fairy tale than the relation of a historian; "Queer Game" is the queer title of a paper on bee-hunting by Mrs. S. B. Herrick, which tells of the curious habits of bees, the improved methods of catching them, and opens a source of much pleasure and profit to many boys and girls. ——A live story for boys is written by W. W. Fink, and called "Two Boys of Miggleville"; it shows what energy, push and perseverance will accomplish under the most unfavorable circumstances. A hintful paper for girls is "Margaret's 'Favor-Book,'" by Susan Anna Brown, though its lessons are quite as much needed by the boys of our generation. ——Among the poems and verses are "The Brownies' Voyage," another adventure of those venturesome heroes; and contributions from Lucy Larcom, Helen Gray Cone, Alice Wellington Rollins, Mrs. B. F. Butts, and others. ——The illustrations are numerous and beautiful, especially those for "Queer Game" and "Historic Boys." The departments are full and entertaining, "Jack-in-the-Pulpit" containing a number of communications instancing cases of remarkable longevity of domestic animals.

THE CONTINENT. Conducted by Albion Tourgee. Our Continent Publishing Company, New York. Price, 35 cents. The June number of this well-established magazine opens with an article on "The Arts of Decoration." Then come several chapters of "Dorcas, the Daughter of Faustina," by the author of Arius the Lybian. These are followed by chapter XII of Dr. McCook's history of the spiders under the caption of "Tenants of the Old Farm." "An Artist's Note Book in Floriday" is by Norris Grenough. The other articles treat an infinite variety of subjects, all pleasing and instructive. The Household Department with its Recipes and Hints pleases the ladies. The number is profusely illustrated at great expense.

LITTELL'S LIVING AGE.—The numbers of the Living Age for May 24th and 31st, contain Scotland in the Eighteenth Century, Scottish Review; Salvini, National Review; Luther and Recent Criticism and The Arundel Society, Nineteenth Century; The Ballad of the Midnight Sun, Contemporary; Personal Recollections of Leopold Duke of Albany, Fortnightly; Old Mortality, Longman's; City Churches, Saturday Review; Chinese Paleontology, and On the Formation of Starch in Leaves, Nature; Poisonous Reptiles and Insects of India, All the Year Round; Welbeck Abbey, Forestry; Letters of Charles Lamb, Athenæum; with instalments of "The Baby's Grandmother," "Beauty and the Beast," and "Virginia," the conclusion of "Bourgonef," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At Shickshinny, May 10, at the residence of the bride's parents, by Rev. S. Sidney Kohler, Mr. T. A. Lawall, of Wapwallopen, Luzerne county, Pa., to Miss Alice M. Brown.

May 14th, 1884, at the Reformed Parsonage, near Cross Keys, Va., by Rev. B. R. Carnahan, Mr. David H. Wisman to Miss, Josephine Virginia Argenbright, both of Rockingham county, Va.

At the residence of Elder Jos. Lutz, of New London, Pa., May 24, by Rev. W. B. Sandoe, Mr. Peter Roenick, of Derringer, Luzerne county, Pa., to Miss Teresa Tuglon, of the same place.

At the same time and at the same place, Mr. Casper Randle, of Derringer, Luzerne county, to Miss Josephine Weidle, all of Derringer, Luzerne county.

At the home of the bride, 390 Hollins street, by Rev. J. T. Rossiter, Martin L. Robinson to Emma C. Funk, both of Baltimore.

Obituaries.

Memoriam.

"Leaves have their time to fall,
And flowers to wither at the noonday sun,
And stars to set, but Thou,
Thou hast all seasons for thine own, Oh Death."

Death is ever busy, his darts fall thick and fast, they leave mourning widows and fatherless children. Just now he has invaded another home and borne away an only daughter and sister, the household idol.

Mary E., daughter of Noah and Mary Argubright, peacefully passed away, May 1st, 1884, aged 17 years, 11 months and 13 days.

When 14 years of age, she was brought into the glorious light of the children of God, and became a confirmed member of the Reformed Church, in which she continued, faithful to her profession, to the day of her departure. She was suddenly smitten with typhoid pneumonia, and after about ten days' illness, she ceased to suffer.

In writing or speaking of the dead we are opposed to unbecoming eulogy, but in this case we must say it has never fallen to our lot to notice the death of so excellent a young lady as she, for whom we now mourn. An intimate acquaintance with her for several years had enlarged our Christian and social friendship, and gave me, daily, an increasing admiration of her sterling qualities. Calm, deliberate, thoughtful, exceedingly conscientious, nothing moved her from her quiet steadfastness, and none who knew her ever thought of questioning the purity of her motives. She was always glad when she could cover the lives of others with the mantle of charity. She engaged in all of the duties of life with an eye single to the glory of God, and a wise reference to eternity. The Master's work was her delight, and in the church, the Sunday-school, the day school, her home and every place she recommended His service by her word and her life. She was indeed a shining mark, a devoted daughter and sister, an affectionate scholar and classmate. Gentle, loving, happy, forgetful of self in her works of love for those dear to her.

We will here miss her bright and golden life, but we cannot think of her as dead; only gone before. Our heavenly Father, in His goodness, has removed her from this world of trials and suffering to that rest which remaineth for the people of God. May He, in mercy, regard the bereft parents and lone brother, and may they, though with breaking hearts, kiss the rod and say, "Thy will be done."

The large audience which gathered in the church at her funeral, and the tears shed as friends looked upon her face for the last time, proved how deeply she was loved and lamented. The services were conducted by her pastor, Rev. B. R. Carnahan, after which her body was laid to sleep among its kindred, there to await the resurrection morn.

"So Jesus slept,—God's dying Son
Pass'd through the grave, and blest the bed;
Rest here, blest saint, till from His throne
The morning break, and pierce the shade."

R. M. B., in *The People.*

DIED.—In Bedford county, Pa., on the 6th inst., Cornelia, only daughter of M. Peebles and Rebecca Heckerman, aged 4 years, 7 months and 11 days.

"One of Jesus' little lambs," this dear child is now with her Good Shepherd. The sweet face, blue eyes and loving heart will dwell with her fond parents and brothers alone in memory, but as distant music lures us, so she will draw them in hope and purpose heavenward, where with the angels and her Lord she dwells.

DIED.—In Graceham, Frederick county, Md., on the 14th of April, 1884, Phebe Cramer, consort of the late Eli Cramer, in her 84th year.

The subject of the above notice was born Sept. 1st, 1800. She was consecrated to the Lord in holy baptism, and thus received the sign and seal of the covenant, and of her adoption into the family and church of God. Early in life she identified herself with God's people by uniting with the church, and continued to lead a faithful, consistent, exemplary, Christian life, until the lengthening out of the evening shadows, when her Lord and Master called her from her service and sufferings on earth to her rest and reward in heaven. She was a member of the Reformed congregation at Utica, Md., from the time of its organization, and a devoted attendant upon the services of the sanctuary and the stated means of grace there until after the death of her husband, who preceded her to the eternal world about eight years, when she moved with her daughter to Graceham, that she might be near a devoted and faithful son, whose delight it was to make her remaining days as comfortable as he could. Owing to the great distance and to increasing infirmity and affliction, she was but seldom permitted to attend the services of her church, but her heart was there, and whenever possible she was present at the holy communion. During the last years of her life she suffered much from bodily affliction, and about two years ago she passed through a long and severe illness, in which she was brought near to the gates of death, but she bore her suffering with Christian fortitude and patience, desiring and looking for the time of her release, preferring "to be absent from the body and to be present with the Lord." That happy release came when, on the evening of the 14th of April, after a brief and somewhat sudden attack, she calmly fell asleep in Jesus, having finished her course and kept the faith.

Her remains were interred on the 16th, in the beautiful cemetery of Utica, near her former home. Her funeral was attended by a large concourse of relatives and friends and the community generally. Her pastor, S. M. Hench, preached the sermon from Jer. 6: 4. Rev. H. Wissler, of Mechanicstown, and Rev. Shields of the Moravian church of Graceham, were also present, and participated in the services and made brief addresses.

The deceased was the mother of six children, of whom five remain, with 36 grand-children and 21 great-grand-children. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them." H.

Christian World please copy.

DIED.—At Reading, Pa., May 26, Mr. Samuel Ermentrout, father-in-law of the Rev. Franklin K. Levan, of Wilkesbarre, in the 79th year of his age.

The deceased was one of six brothers who all, highly esteemed for their many virtues and deeds of Christian kindness, have gone to their reward, except the youngest. He was an active and self-denying member of the Second Reformed Church, with a heart of the true Reformed type, comprehensive as the kingdom of Christ. His sufferings were protracted and severe, but patiently endured, and his end was peace, or, as he expressed it, "going home to heaven." The pastor can never forget the "Ermentrout brothers" as long as he remembers the pleasure derived from faithful cooperation, and the fact that the visits intended for their spiritual benefit always resulted in a greater spiritual profit to himself. They were modest, earnest church workers, but so averse to publicity that a regard to their wishes prevents such statements as might be beneficial in stimulating others to good works. The death of Samuel Ermentrout is sincerely mourned not only by his surviving children and grandchildren, but also by many other relatives and friends, including the entire congregation to which he belonged. Whilst thus honoring his memory we pray for a personal readiness in anticipation of our own departure.

C. F. McC.

DIED.—Near Coffee Run, April 13th, 1884, James Tyson, only son of Mrs. Martha A. Entrekin, aged 2 years 10 months and 6 days.

Acknowledgments.

Statement

of moneys received by the undersigned for Missions since last acknowledgment, viz.:

Rec'd per Rev J A Hoffheins, Treas Va Classis,	$50 00
Rev Thos S Johnston, Treas Leb Classis, from Trinity Ref Ch, Pottsville, $10 00; Miss Soc of Jamestown, 10 00; St John's Ref Ch, Leb, Pa, 50 00; Ref Church, Cressona, 7 70; Ref Ch, Bismarck, Leb county, 7 00; Hinnershitz Church, 4 10; Schwartzwald Ch, 24 00.	112 80
Rev T O Stem, Treas E Pa Classis,	353 18
T J Craig, Treas Pittsburg Synod,	37 50
Rev Geo W Snyder, pastor of 2d Ref Ch, Harrisburg (Com col),	8 28
Do, do do, do, do do Easter Sunday col),	9 92
Rev Dr N S Strassberger, Treas Lehigh Classis, from Kutztown cong, 43 72; S White Hall cong, 28 75; Freiden's Ch, for Bunker Hill Ref Ch, Russell county, Kan, 5 00; Cal Missions, 5 00; Sundry charges, 365 00; Do do, 174 24.	621 71
Rev F A Rupley, Treas Juniata Classis, from Woodcock Valley charge, 25 00; Ref Ch, Bedford, 22 18; Inf S S, Huntingdon cong, 5 27; Pattonville cong, Yellow Creek chg, 13 00; St Luke's cong, Martinsburg, 19 00; Sulphur Spring charge, 6 00.	90 45
Everett chg, 45 00; Martinsburg charge, 36 00; Yellow Creek chg, 2 00; Schellsburg chg, 31 50; Hickory Bottom chg, 15 00. Waterstreet chg, 105 00.	234 50
Duning's Creek chg, 50 00; Woodcock Valley do, 16 00; Martinsburg do, 5 00; Altoona do, 69 00; Bedford do, 27 82; Clear Spring do, 10 00; Huntingdon Ch, 9 26; Huntingdon S S, 4 25; St Clairsville chg, 17 50; Greenfield do, 21 62; Orbisonia do, 12 00; Friends' Cove do, 41 50; St Clairsville (collected at meeting of Classis for Roanoke Mis), 13 52; Sulphur Spring chg, 5 00; Martinsburg, St John's S School, 12 50.	314 37
Rev Simon S Miller, Treas of Md Classis, from Heiner Miss Socy 1st Ref Ch, Bal, Jefferson chg, 16 50; Miss Soc, Funkstown cong, 15 95; Miss Soc, Sharpsburg cong, 14 50; Miss Soc, Mt Pleasant do, 10 00.	114 95
3d Ref Ch, Bal, 110 21; Glade charge, 40 00; Mt Moriah do, 31 99; Westminster do, 15 00; Emmitsburg do, 4 30.	201 50
Miss Amanda Share, Treas of Shiloh Ref Miss Soc of Danville, Pa.	24 85
Wm Bard, Treas Grace Chapel Mission, Washington, D C (Com col),	3 00
Rev Wm M Deatrick, Treas Mercersburg Classis, from Middleburg, Franklin Co, S School, New Year's offerings, 8 50; St Paul's Ch, Waynesboro, 12 00; Clear Ridge chg, 4 78; Upton Ch (Com alms), 5 75; Funnettsburg Ref Ch, 4 55; Loudon do, 3 80; Mercersburg do (Easter Com col), 22 00; Mont Alto do, do do, 10 30; Saint Thomas do, do do, 6 67; Chambersburg do, 70 00; Mercersburg do, S School, 20 00; Do do, cong, 62 42; Upton do, do, 12 85; Little Cove do, do, 10 06; Shippensburg do, do, 20 00; Greencastle chg, 18 75; McConnellsburg do, 1 92.	254 97
Rev W A Hass, Treas W Susq Classis, from Miss Aid Soc, Centre Hall charge, for Kentland, Ind, Mission, 5 05; Boalsburg chg, for Cal Missions, Centre Hall charge, 9 83.	24 88
Lewisburg do, 25 98; Selinsgrove do, 90 00; Beaver Springs do, 81 00; Bellefonte do, 33 00; White Deer do, 21 80.	251 78
New Berlin chg, 47 40; Liverpool do, 6 72; Centre Hall do (for Cal Missions), 3 62.	57 74
Philip Quillman, Treas Ref Ch of Ascension, Norristown, for West Philadelphia Mission,	20 00
Rev U Henry Heilman, Treas of Carlisle Classis, from New Bloomfield charge	15 00
Rev Isaac G Brown, Easter communion collection of Reformed church, Wichita, Kansas,	5 00
Rev C S Gerhard, from First Ref church, of Reading, for St Stephen's church, Reading,	100 00
Rev J H Pennebecker, Treas Lancaster Classis, from New Holland charge, 42 11; First Ref Ch, Lancaster, 90 00.	132 11
From Millersville charge, 30 22; Trinity Ref Ch, Columbia, 35 09; St Paul's do, Lancaster, 50 00; Marietta do, 4 00; Bethany charge, 13 25; St Stephen's Ch, Lancaster, 30 00.	162 56
D B Mauger, Treas Gosh Classis, from Rev C Z Weiser, D D, 55 05; Chesnut Hill, 8 00; Rev Eli Keller, 20 00; Treas Reformed Zion's cong, Pottstown, 31 72.	114 77
I G Gerhart, Treas Tohickon Classis, from Rev A F Zeigler, 10 00; Rev J G Dengler, 27 80; Rev Geo W Roth, 31 88; Rev D Rothrock, 68 00; Rev N Z Snyder, S Bethlehem, 23 18; do, Easton, 20 76; Rev J Calvin Leinbach, 50 00; Rev H J Welker, 101 41; Rev D F Brendle, 4 46; Rev S K Gross, 19 00; Rev R C Weaver, 85 00; Rev A B Koplin, 105 00; Rev Jacob Kehm, 61 71.	608 20
Rev Dr Jno Kuelling, from Zwingle Ref Ch, Hbg, for Oregon Missions,	5 00
Rev D B Shuey, from Ref Ch, Moran, Kansas, 1 27; from Ref Ch, Iola, Kans, 3 50	4 77
Rev C W Levan, from Ridgely, Md, Mission,	10 00
Rev C S Gerhard, from Second Ref Ch, Reading,	106 00
Charles Santee, Treas Board of Home Missions, General Synod, 6 months interest of "Sarah Brinker legacy,"	60 00
Rev Casper Bucher, D D,	10 00
Rev A B Koplin, from John Knecht, Esq, for Valparaiso, Chile, S American Mission,	200 00
E I Santee, M D, Treas of Christ Ref Ch, Green street, Phila, (Easter col),	39 28
Henry Wirt, from Reformed Ch, Hanover, Pa,	100 00
From S S of do, for Roanoke, Va,	20 00
" " " Kansas,	15 00
	$4545 07

CHURCH EXTENSION.

Charles Santee, Treas of the Board of Home Missions of the General Synod, interest and dividends received from the investment of the "Sarah Brinker legacy,"	$442 04
Rev F C Bauman, Zwingle Ref Ch, Dubuque county, Iowa, for Cal. Mission, 3 75; for Oregon do, 3 75.	7 50
Rev Dr F W Kremer, from Rev Henry Leiss, for Cal. Missions,	15 00
Rev Dr N S Strassberger, Treas Lehigh Classis, from Emaus cong, for Cal. Missions, 12 00; from Salem Ref cong, Allentown, for do, 8 00; do for Stroudsburg Mission, 10 00.	30 00
Rev D E Schoedler, collected by him for Cal. Missions,	455 00
Rev Dr S G Wagner, from St John Ref cong, Allentown, for Cal Mission,	17 30
Rev Dr Thos S Johnston, Treas Lebanon Classis, from Schalter's Ref Ch for Cal Missions,	3 00
	$979 84

WASHINGTON MISSION.

Rev Wm M Deatrick, Treas, &c, from Miss Amanda Sangree, McConnellsburg, Pa,	$5 00
Rev U Henry Heilman, Treas of Carlisle Classis, from Mechanicsburg Ref Ch, 19 08; from New Bloomfield Ref Ch, 32 50.	51 58
From Rev F S Linderman, Perry Co,	22 50
	$79 08

WM. H. SEIBERT, Treas.

St. Paul's Orphan Home, Butler, Pa.

From Philip Kleppel (Thank-offering), by Rev I Wolbach,	$10 00
Albert Ankeny, Ohio,	4 00
Mrs Jane Ohmer, Ohio,	1 00
Philip Wagner,	1 40
Mrs Antrim's Sunday-school class, O,	2 00
St Jacob's cong, New Lisbon, O, Rev M H Groh,	19 75
Brown Run cong, Pa, Rev Jos Apple, DD,	5 60
Mt Pleasant chg, Md, Rev S S Miller,	5 00
Proceeds from Orphan Friend,	21 10
1st Ref S S, Dayton, O, Easter offering, S B Hall, Esq,	20 00
Ref cong, Basil, O, do do, Rev H Leonard,	20 00
Ref cong, Imogene, Iowa, do do, Rev D P Lefever,	2 78
Grace Ch Pittsburgh, Pa, do do,	93 00

B. WOLFF, JR., Treasurer,
304 Wood St., Pittsburgh, Pa.

Bethany Orphans' Home.

By Rev T R Dietz, from Emanuel Ref cong, New Berlin, Pa,	$ 4 50
Rev Simon S Miller, Treas, from 1st Ref Church, Baltimore,	15 00
Do do, do, Mt Pleasant charge,	5 00
Rev H St John Rinker, from his congregation, Lorettaville, Va,	7 00
Rev F W Berleman, from Branch S S of Salem congregation, Philadelphia,	2 00

WM. D. GROSS, Treasurer,
Box 1226, Philadelphia, Pa.

Theological Seminary.

The Treasurer of the Theological Seminary of the Reformed Church in the United States acknowledges the receipt of the following amounts for Seminary relief:

Rev W A Hass, Treas Aid Fund,	$4 39
Rev W A Hass, Treas of West Susquehanna Classis, as follows: Centre Hall, 7 09; Aaronsburg charge, 14 65; Rebersburg, 13 76; Thank Offering, Dr C P W Fisher, 5 00.	40 50
Rev E A Gernant, Allentown,	24 51
C M Boush, Treas St Paul's Classis, from Shenango charge, F Pilgram, pastor,	29 34
Rev S R Bridenbaugh, Treas Somerset Classis, as follows: Myersdale charge, Rev I M Shick, pastor, 3 65; Zion's do, Rev H F Keener, pastor, 6 00; Paradise do, C U Heilman, pastor, 12 08.	21 73
Rev J K Loose, Sunday school Christ Ref Ch, Bethlehem, 6 00; A member of said congregation, 3 00	9 00
Rev U H Heilman, Treas Carlisle Classis, from Duncannon charge, Rev Lewis, pastor, 2 80; Landis congregation, Rev Spangler, 2 88.	5 68
J G Gerhart, Esq, Treas Tohickon Classis, from Rev A F Zeigler's cong, Kellers' charge,	6 10
C M Boush, Treas St Paul's Classis, per Dr J H Apple, Sagertown charge,	20 00
Rev W S Strassburger, Treas Lehigh Cl, an offering from Salem's Reformed cong, Allentown, Rev A J G Dubbs,	10 00
J G Gerhart, Esq, Treas Lower Saucon, Rev A B Koplin,	13 59
W W Sellers, Treas Zion's Reformed cong, Chambersburg,	6 41
Eastern Shore, Md, Mission, Rev C W Levan, pastor,	3 50
H J Myers Treas, apportionment, Gettysburg Classis,	20 00
	$234 81

JOHN B. ROTH, Treas.
Lancaster, May 28, 1884.

Religious Intelligence.

At Home.

There were twenty-six graduates from the Yale Theological Seminary this year.

The Methodist Conference adopted the report of the committee on Itinerancy declaring it inexpedient to license women to preach.

Since Brooklyn, N. Y., was incorporated, fifty years ago, the number of Methodist churches has increased from three to thirty-seven, worth $1,500,000.

The Chinese Sunday school at the Tabernacle Baptist church, on Chestnut street above Eighteenth, Philadelphia, under the direction of Mr. C. R. Blackall, increases in numbers. The young men make rapid progress in English.

At a recent meeting of the Congregational and Presbyterian churches of Columbia, Dakota, it was agreed to unite; adopting, after a thorough canvass, the denomination that should have the most members, both ministers retiring from the field. The canvass showed the Congregationalists to be in the ascendancy, and this gives them a membership of fifty six.

In the Business Department of the Baptist Publication Society the total receipts have been $428,295.12, which is $28,622.05 more than in any preceding year. In the Missionary Department the receipts have been $181,881.94, being $9,635.82 more than in any preceding year. In the Bible Department the receipts have been $22,780.52. Total $582,957.58.

The following are the quadrennial figures as given by the Methodist Episcopal bishops in their address: Annual conferences, 99; missions, 14; bishops, 11; presiding elders, 477; travelling preachers, 11,349; local, 12,026; members, 1,769 534; increase since the last General Conference, 69,232. Died, travelling preachers, 654; members, 58,891. Churches in 1883, 18,741; parsonages, 9,815; value, $79,238,085. Theological institutes, 10; colleges, 44; seminaries, male, 60; female, 8. Foreign mission schools, 19. Value of the ground, $7,894,640. Endowments, $7,031,176. Teachers, 1,409; students, 28,621. Estimated debt remaining on colleges and seminaries, $592 476. The increase of membership, it is noted, has not been as large as that reported for the previous quadrennial. The number of Sunday schools is 21,453; officers and teachers, 229,565; scholars, 1,796,034. The total number of conversions in the four years was reported to be 297,803, or 55,105 less than the number reported for the four years preceding. The German department embraces 1,195 schools, 10,335 officers and teachers, and 64,620 scholars. The Home and Foreign Missionary Society's total receipts for the quadrennium were $2 626,170.94, and total disbursements, $2,606,170.68. The estimated value of churches increased from $1,121,748 in 1880 to $1,205 287 in 1883. The Board of Education's total surplus receipts for the four years were $145,448.53. The treasurer of the Episcopal Fund stated that the receipts for the four years were $227,964.85. The expenditures were for salaries of bishops and widows of deceased bishops, $152,729.16; for house rent, $47,749 99; for travelling expenses, $21,030.07.

We give below a short sketch of the four Bishops recently elected by the Methodist General Conference: Rev. William Xavier Ninde, D. D., was born in Cortlandville, N. Y., in 1832 His father, Rev. W. W. Ninde, was a Methodist minister, and his grandfather an Episcopal clergyman. He was educated at Louisville Academy, and graduated from the Wesleyan University, Middletown, Conn., in 1853. He is *at present President of the Garrett Biblical Institute*, Evanston, Ill.—Rev. John M. Walden, D. D., was born February 11, 1831, in Lebanon, Warren county, Ohio. He joined the M. E. Church and was licensed as a local preacher in 1854. Dr. Walden was admitted to the Cincinnati Conference in 1858. He has been pastor, city missionary, presiding elder and secretary of the Freedmen's Aid Society. At the Brooklyn Conference of 1872, he lacked but one vote of being elected bishop, and received a large vote at the Cincinnati Conference of 1880.—Rev. Willard Francis Mallalieu, D. D., was born in 1830, in Sutton, Worcester county, Massachusetts. He entered the New England Conference in 1856, and subsequently went to the Wesleyan University, Middletown, Connecticut. He has always been in the pastorate with the exception of the past two years, when he has held the position of presiding elder of the Boston district. He has contributed to the church papers, and took an active interest in missionary work, especially in Roman Catholic countries.—Rev. Charles H. Fowler, D. D., LL. D., corresponding secretary of the Missionary Society, was born in Burford, Canada, August 11, 1827. He entered the Garrett Biblical Institute in 1860 and graduated in 1861. Dr. Fowler received the first degree of D. D. ever conferred by that institution. In 1866 he was elected president of the Northwestern University, but declined the office. He accepted an election to that office in 1872, and remained in that position until he was elected by the General Conference to the editorship of the *Christian Advocate*. In 1880 he was elected missionary secretary, and in 1875 the degree of LL. D. was conferred on him by the Wesleyan University.

Abroad.

It is estimated that the annual contributions to foreign mission work throughout the world now amount to nine millions of dollars, one-third of which comes from America.

It is estimated that there are now about 7,000 members of evangelical churches in Japan. The gain in the nineteen churches of the American Board in 1883 was 465, or 42 per cent.

From a statement of the income and expenditure of the various schemes of the Scotch United Presbyterian Church for the year ending December 31st last, it appears that for all purposes there has been raised the sum of £102,863, as against £94,320 during 1882, thus showing an increase of £8,543

A Methodist missionary writes from Japan that self-support on the part of the native churches is gaining ground every year. Last year the church at Yokohama assumed the support of its pastor, and this year that at Hakodate follows its example, while other churches are bravely working toward the same result.

Another movement is made to unite the different Evangelical churches in Italy. The Free church has addressed to the Waldensian church a letter, in which are the three following questions: *(a)* Is the union between the two churches desired? *(b)* Can it be realized? *(c)* On what conditions? A convention of the churches is to be held in Florence to consider the important subject.

There are twenty-five mission presses in India. Between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, 8,604,033 tracts, school books and books for general circulation. Between 1862 and 1872 they issued 3,410 new works, in languages. India is, consequently, furnishing herself by her own efforts a large amount of Christian literature, as well as educating, at her own expense, a large number of native preachers.

The Francis Bidley Havergal Fund now maintains seven native Bible women in India, viz: one near Calcutta, one in Lucknow, one in Amritsar, one in Jhandiala, (under Miss Clay), one in Bombay, in Jabalpur, and one in Masulipatam. Of "Jane" in Jabalpur the Rev. T. R. Hodgson writes that "she has carried the message of God's love to many a toiling and weary, maybe hopeless sister, in many a dark home." The Fund has also made grants for the translation of one or more of Miss Havergal's books into the Hindustani, Bangali, Telugu, and Malayan languages.

DIRECTORY

Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church, Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

St. John's Mission. Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's. Bridesburg. Pastor, Rev. W J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. *Pastor, Rev. W. Valenta, 1216 Taney St.* Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

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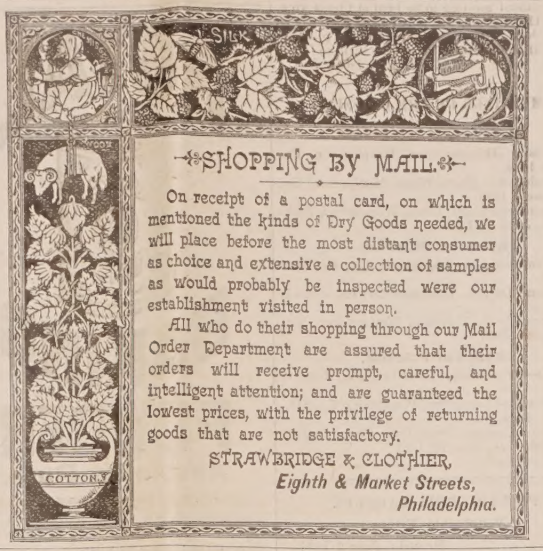

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TIME TABLE.—MAY 21st, 1883.

Stations. UP TRAINS.	N. O. Exp.	Acc'm. Train	Soth'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 35
" Philadelphia	11 20	4 30	7 40	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	P. M.
" Harrisburg	3 15	7 35	11 30	4 05	6 30	9 55
" Mechanicsb'g	3 38	8 04	11 50	4 30	7 00	9 30
" Carlisle	4 00	8 30	12 10	4 55	7 28	9 43
" Newville	4 23	8 58	12 30	5 20	.....	10 06
" Shippensburg	4 44	9 19	12 50	5 45	.....	10 33
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....	10 55
Lv. Chambersb'g	5 12	9 50	1 10	6 12	.....	P. M.
" Greencastle	5 35	10 14	1 30	6 36	.....	
Ar. Hagerstown	6 00	10 40	1 50	7 00	.....	A. M.†
Lv. Hagerstown	A. M.	10 45	2 00	7 05	.....	6 06
Ar. Martinsburg	DAILY	11 30	3 20	7 50	.....	6 20
		A. M.	P. M.	P. M.		6 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M.

† Monday Morning Accommodation.

Stations. DOWN TRAINS	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp.
		P. M.	A. M.		P. M.	
Lv. Martinsburg	.....	3 00	7 60	DAILY	3 00	DAILY
Ar. Hagerstown	.....	3 50	7 54	P. M.	3 45	P. M.
Lv. Hagerstown	.....	P. M.	8 00	1 35	3 55	9 05
" Greencastle	.....	.....	8 26	1 58	4 23	9 35
Ar. Chambersb'g	A. M.	.....	8 50	2 17	4 50	9 45
Lv. Chambersb'g	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 40	5 21	10 10
" Newville	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle	5 42	7 30	10 08	3 20	6 15	10 50
" Mechanicsb'g	6 06	7 57	10 33	3 42	6 45	11 10
Ar. Harrisburg	6 35	8 30	11 00	4 05	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25		2 55
" Baltimore	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 50	4 15	Lve.....	Chambersburg..... Arr	8 45	3 55
10 03	4 35	"	Marion..... "	8 30	3 30
11 20	5 15	"	Mercersburg..... "	7 45	2 10
12 00	5 37	"	Loudon..... "	7 30	1 50
12 15	5 45	Arr.....	Richmond..... "	7 10	1 15
P. M.	P. M.			A. M.	P. M.

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at Truxalville will be laid on Sunday, June 22d, A. M. The good Lord help us to move onward.

Baltimore, Md.—The Sunday-school of the Third Reformed church, corner of Paca and Saratoga streets, celebrated its 43rd anniversary on the 25th ult. The services in the morning and at night were interesting and impressive. In the morning the scholars of the school very prettily sang songs selected for the occasion. The pastor, Rev. C. Clever, preached an anniversary sermon, in which he reviewed the history of the school and spoke very hopefully of its future. At night the anniversary proper was marked by an interesting programme. An exercise entitled "The Christian Graces," was participated in by the Misses Cora Nixdorff, Fannie Krise, Katie Cook, Mollie Gilfirt, Lollie Weyforth, Emma Schaeffer, Pauline Weeks, Hattie Bushman, Gussie Nordhoff and Bertie Kempton. The amount collected for the various benevolences of the church last year was $450. The sum of $100 was pledged for the education of two young Japanese ladies at the school in Japan. The school now has a membership of 270 scholars and 36 teachers. The officers are G. G. Everhart, superintendent; C. L. Leber, secretary; C. H. Martin, treasurer.

Forreston, Ills.—Rev. J. Wolbach, late pastor of Dakoto, Ills., has accepted a call to the pastorate of the church at Forreston, Ogle county, Ills. He has already entered on his duties.

Leesport Charge, Pa.—On Sunday morning, May 25, Rev. Samuel A. Leinbach held the communion in Bern church, Berks Co. There were 321 guests, the largest number since the decease of Rev. Miesse—who had served this congregation for many years. At least three hundred people were unable to get into the church. On the Saturday afternoon previous twenty-three young persons were confirmed.

Last Sunday afternoon Rev. Samuel A. Leinbach held communion at Mohrsville. Twenty-one persons communed. This congregation is now without a regular pastor.

Womelsdorf, Pa.—On Sunday, May 25, the new cemetery connected with Zion's Reformed church, Womelsdorf, was dedicated with appropriate services. Rev. Dr. Gerhart, of Lancaster, preached in the morning and afternoon, and Rev. F. J. F. Schantz, of Myerstown, in the evening. The pastors of the congregation worshipping in the church, Rev. A. Finfrock and L. D. Stambaugh, were present and conducted the services.

Memorial Sermons.—A number of our pastors preached memorial sermons on the Sunday preceding Decoration Day, posts of the Grand Army of the Republic being present. Among these were Rev. E. R. Eschbach, D. D, of Frederick, Rev. C. R. Dieffenbacher, of Greensburg, Pa., and Rev. W. H. Bates, Johnstown, Pa.

Lebanon, Pa.—We clip the following from *The Lebanon Courier*:—On Sunday night last a report that has been prevalent for some time that Rev. Dr. Johnston, pastor of St. John's Reformed congregation, intended to resign, was partially verified, he handing in his resignation at a meeting of the consistory after the evening service, to take effect on the first of July. Many will keenly feel the severance of the pastoral relations which have now existed well on to a quarter of a century. We learn that the Doctor's talents will be exercised on a wider field, he having been urged to give the Foreign Mission Board of the church the benefit of his long experience and administrative ability. Our community would be sorry to see him accept any position that would cause him to cease to be one of our residents. His popularity is by no means confined to his own denomination.

Reading, Pa.—The eleventh anniversary celebration of St. Paul's Memorial Reformed Sunday-school took place on Sunday morning, May 25, in the church, which was well filled. The church was finely decorated. It was an occasion of joy at joy, since the work of the school during the past year is very gratifying. The school numbers about 460 members. During the past year two members died—a teacher and an assistant librarian. Last year the school resolved to raise $1,000 towards reducing the debt on the church. This was considered a heavy undertaking. The collections of ten months were devoted to this object. The result was a surprising one. The amount raised was not only $1,000, but $1,440. The total receipts during the year were about $1,600. Another gratifying result is that by this effort the school has learned to be far more liberal than before. Formerly the monthly collections amounted to about $25. Since the extra effort the contributions have not gone back to the former figures but now are over $50 a month. Fourteen members of the school joined the church during the year. On the evening of the 27th of May, the Ladies Aid Society and many other members of St. Paul's church of this city met at the residence of Dr. Bausman, as a farewell meeting to the pastor and his wife. During the meeting a beautiful silver casket containing $155 was presented to the wife of Dr. B., as an expression of the love and esteem of the congregation for her. The presentation was made by Jeff. Snyder, Esq., in a neat speech, to which Dr. B. responded in a feeling manner. The relation existing between the pastor and wife and the congregation is a happy one. All present joined in wishing the pastor and wife a safe voyage to Europe.

Hain's Church, Pa.—On Saturday, May 31st, Rev. W. F. Kershner, pastor of the Sinking Springs charge, in Berks co., Pa., confirmed a class of 33 persons in the Hain Church, and celebrated the holy communion on the Sunday following. A very large congregation was present.

Personal.—In ordering a supply of marriage certificates from our Publication House, Rev. D. Winters, D. D., Dayton, O., informed us that he lacked but four of having, up to that date, solemnized 5,000 marriages. A pretty good record!

Newton, N. C.—On Sunday, May 11th, Rev. J. S. Hartzel, preached a sermon to this congregation, in which the Reformation Festival and the Zwingli Memorial were treated together. The priority of Zwingli's work over Luther's, his influence at the present time, and the indebtedness of all reformed denominations to the Reformed Church for theology and polity were the main features of the sermon.

Clerical Register.

The P. O. address of Rev. I. S. Stahr is changed from Applebachville to Oley, Pa.

The P. O. address of Rev. J. Wolbach is changed from Dakota to Forreston, Ogle county, Illinois.

BOARD OF FOREIGN MISSIONS.

A regular meeting of the Board will be held in Salem's Reformed Church, Harrisburg, Pa., on Tuesday, June 10, at 2 P. M. All the members are urgently requested to be present for the purpose of organization, and to take measures to carry out the instructions of the General Synod.

THOS. S. JOHNSTON, *Secretary.*

Lebanon, May 26, 1884.

ST. PAUL'S ORPHAN HOME.

The annual meeting of the Board of Directors of St. Paul's Orphan Home will be held at the Home, Butler, Pa., on Wednesday, June 11th, 1884, at 2 o'clock P. M. It is to be hoped that there will be a full attendance.

J. J. CRAIG, Sec'y.

NOTICE.

The delegates to Maryland Classis coming by rail to annual meeting to be held at Clearspring, on the 11th of June, will please be at Hagerstown by 2 o'clock P. M, on the day of opening, where they will find conveyances to take them to Clearspring. W. GOODRICH, *Pastor Loci.*

MEETINGS OF THE CLASSES.

Synod of United States.

Lancaster—Hummelstown, Dauphin Co, Pa., June 5, 1884.

Philadelphia—North Wales, Montgomery Co., Pa., June 6, 1884.

Lebanon—Orphans' Home, Womelsdorf, Berks Co., Pa., June 12, 1884.

Synod of Pittsburg.

St. Paul's—Greenville, Mercer Co., Pa., June 5, 1884.

Clarion—Du Bois, Clearfield Co., Pa., June 5, 1884.

Westmoreland—Scottdale, Westmoreland Co., Pa., June 5, 1884.

Synod of Potomac.

Zion's—Shrewsbury, York Co., Pa., June 6, 1884.

Maryland—Clearspring, Washington Co., Md., June 11, 1884.

Portland-Oregon—Near Oak Point, Cowlitz Co., Wash. Ter., June 12, 1884.

San Francisco—

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, June 2, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family $4.50@4.75, chiefly $4.50@4.62; Western winter low grades, $4@4.50; do clears, $4.75@5.40; straights, $5.25@5.75; winter patents, $5.75@6.50; Minnesota clear, $4@4.75; do straight, $4.75@5.75; do patent, $5.75@6.50; Wisconsin clear, $4@4.50; do straight, $4.50@5.25, and do patent at $5.50@6. Rye Flour moved slowly at $3.50@3.62½ ₱ barrel, as to quality.

WHEAT.—Car lots in elevator were quoted at 93c. for No. 3 red; $1.13 for No. 2 Delaware; $1.15 for No. 1 Pennsylvania red; $1.03 for No. 2 red, with $1.02½ bid and $1.03¼ asked on call for May; $1.03 bid and $1.03¼ asked for June; $1.03¾ bid and $1.04 asked for July, and $1.03¾ bid and $1.03¾ asked for August.

CORN.—Sales of 600 bush sail mixed track at 63c. 1200 bush sail yellow track at 64c., with steamer mixed and yellow quoted at 62@63c., as to location; 61¾c. bid and 62¼c. asked for sail mixed June; 62c. bid and 62¼c. asked for July, and 63¾c. bid and 64c. asked for August.

OATS.—Sales of 2 cars No. 3 white at 40¼@40¾c.; 1 car No. 2 do at 41¼c., and 3 cars do do at 41c., the closing rate asked, with 40¾c. bid and 41c. asked on call for May; 39¾c. bid and 40c. asked for June, but closing at 39¼c. bid and 40c. asked; 10,000 bush July at 40¾c., the closing rate, and 38c. bid and 40c. asked for August.

RYE was dull and nominal at 70c. for No. 2 Pennsylvania.

EGGS.—For round lots the quotations were 16c. for Western and 17c. for Pennsylvania and nearby extras, but a good many sales were made in a small way ¼c. above these rates. Some ordinary southern stock sold at 14c.

PROVISIONS.—We quote Mess Pork at $18@18 50; shoulders in salt, 6¾@7c.; do smoked, 7¾@7¾c.; pickled shoulders, 7¾@8c.; do smoked, 8¾@9c.; breakfast bacon, 10@10¼c. Loose Butchers' Lard, 7¾@8c.; prime steam do, $8.50; city refined do, 9@9½c.; Beef Hams, $25; Dried Beef, 16@17c.; Sweet pickled hams, 11¾@12¼c., as to average; smoked hams, 13¾@14¼c., as to average. City family beef, $14@14.50. City Tallow in hogsheads, 6⅝@6½c.

POULTRY.—We quote live old hens at 13¾@14c.; roosters, 7@8c., and live spring chickens at 18@22c. Dressed Chickens—Roosters at 16@17c.; do fowls, 15@15½c., and spring chickens at 28@33c., as to size and quality.

BUTTER.—We quote Pennsylvania, and Western creamery, extras, 20c.; selections 21c.; do firsts, 18@19c.; imitation creamery, 15@16c.; Western dairy choice, 15@16c.; do firsts, 11@13c; New York and Bradford county fresh tubs, 18@19c.; firsts, 15@17c.; packing grades, 7@9c.; grease, 5@7c.; creamery prints, fancy, 22@23c.; good to choice, 17@20c.; fair, 12@15c.; dairy prints, 10@18c., as to quality.

CHEESE.—Quotations: New York full cream choice new 11¼@11¾c.; do fair to good, 10½@11c. Ohio flat new prime, 10¼@11c., do fair to good, 8¾@9¼c.; Pennsylvania part skims, fancy, 5@5½c.; do fair to choice, 3@4¾c.; do full skims, fresh arrivals, 2@2½c., and old skims, 1c.

REFINED SUGARS were quiet and easy at 7¾@7¾c. for powdered; 6¾@7¼c. for granulated; 6¾c. for crystal A, and 6¾c. for confectioners' A.

PETROLEUM.—The market was quiet and steady at 8c asked for 70 Abel test in barrels and 9¼c. for do in cases.

SEEDS.—Flax was firm on scarcity at $1.75 ₱ bushel for pure. Clover was nominal at 8@9c. ₱ lb, as to quality, and Timothy neglected at $1.50 per bushel for prime.

FEED.—Sales of 2 cars fair winter Bran at $14.50; 1 car good do do at $14.75; 1 car choice do do early at $15.25, and 1 car do do later at $15, the closing price asked.

HAY AND STRAW.—We quote North Pennsylvania Hay at $18@19; prime to choice Western New York State at $17@18, chiefly $17 for prime; fair to good do., $15@16, and mixed, $12@13; Rye Straw was in better supply, but about steady at $19 50@20 for spot lots.

A WORD TO THE WISE.

The following letter, from a very reputable Dealer, conveys a good idea of the appreciation in which SOLAR TIP SHOES are held. We need only add that to secure the genuine see that the trade-mark and name, "John Mundell & Co," are on the sole:

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Yours truly, ALMON T. MOWRY.

P. S.—I have a pair of the *imitation* Solar Tips on exhibition; been in wear just one month, and the uppers are all in pieces.

Yours very truly, ALMON T. MOWRY.

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